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SOME OF OUR BABIES. WOMAN'S HOSPITAL, MADURA

Life and Light

Vol. XXXVIII

FEBRUARY, 1908

No. 2

WHO WILL Go? We have at Umzumbe, in South Africa, a school for girls that for more than forty years has been training girls from heathenism to Christian womanhood. This school has now nearly one hundred pupils, and Miss Laura Smith, the principal, is mother, doctor, nurse, head of all the teaching, and housekeeper for this great family, Miss Seibert, her associate, being still a newcomer. So heavy is her load that Rev. Mr. Le Roy, a missionary of the A. B. C. F. M., visiting the school recently, gave the judgment that the school must be closed if no one could come to her help. This alternative seems to her and to us wasteful, even cruel—who will go to share her burden and her reward? Again, at Smyrna, we had last year two hundred and thirty-one pupils in our Collegiate Institute. For some time the teaching force has been inadequate, and this year Miss McCallum, the principal, is at home for her furlough. “The kindergarten, primary and intermediate departments were housed in one building, forming a model school under Miss Pohl’s direction, and furnishing an opportunity for the normal students to practice teaching.” Now Miss Pohl must come home for rest, and there is imperative need for a normal teacher to go on with the work. This is a most attractive opening for some Christian young woman who wants to put her life where it will count, for these girls, Greeks, Armenians, Jewesses, will develop into useful and influential women if they are rightly trained. Who will go?

SECRETARY TAFT ON THE PHILIPPINES. At a recent Monday meeting of the Boston ministers, Secretary Taft, “our peace-loving secretary of war,” just returned from a visit to the Philippines, told many things of the work that the United States has done in those islands. He spoke of the sanitation already introduced, which gives Manila a supply of pure water from the mountains instead of a river liable to be polluted by cholera and other epidemics; of the system of sewage soon to be completed; of the sinking of artesian wells in many villages, thereby reducing the death rate fifty per cent, and of continual, patient instruction in ways of right living. He told of the schools where nearly 500,000 children are now taught in English, not merely “readin’, ’ritin’ and ’rithmetic,” but also various handicrafts, and, best of all, that manual labor properly done is an honor and a

delight; of the keen, enthusiastic young men and women who are studying in the Normal School at Manila, soon to go out to teach the children in many provinces, of the zest with which the boys who formerly would take no avoidable exercise now run and yell at baseball. He made plain the needs of the Filipino women who, in spite of their ignorance, yet rule the homes. How pitiful the fact that owing to poverty and ignorance sixty per cent of the children die less than a year old! The Protestant missionaries are doing much good in the islands, and one great result of their presence is the effort of the Roman Catholic clergy to raise a higher standard of living among their churches.

ARTISTS IN INDIA. Those who think of the Hindus as being all ignorant and degraded might change their minds if they could see a specimen of their work lately received by Mr. Hosmer. This was a collection of bowls, trays and tableware of hammered silver from the Industrial School, at Ahmednagar, India. They were entirely the handiwork of the Hindu boys, and were exquisite in design and execution. The articles were sent as specimens, and for exhibition, hoping to secure orders for similar work. One of the difficulties for native Christians in India is to earn a livelihood, and our missionaries there are every year giving more attention to industrial training. To send out the boys and girls fitted to earn their own living is to give them a safeguard from many temptations.

LILIVATI SINGH IN CHINA AND JAPAN. At the Ecumenical Conference in 1900 Ex-President Harrison made a remark which has been so much quoted since as to be almost hackneyed. After hearing a speech in fluent English from Lilivati Singh, a graduate and now a teacher in the Isabella Thoburn College, of Lucknow, India, President Harrison said if "he had given a million dollars to missions and had seen no other result than was embodied in this educated, Christian Hindu girl he should feel amply repaid." Miss Singh was sent by the Young Woman's Christian Association of India as their delegate to the World's Student Federation Conference which met April 3d in Tokyo, Japan. She visited China *en route*, and on her return to India she gave the pupils and graduates of the college she is connected with some account of her observations. She says: "It makes one feel happy through and through to realize that slowly but surely the girls and women of Asia are being educated and won for Christ. The Chinese girls are very eager to learn. The schools are filled as soon as they are opened. The Empress has forbidden foot-binding by a royal decree, and now the fashion has gone to the other extreme and Chinese women buy shoes much too long for them! The mother-in-law in China is evidently as much of a tyrant as the mother-in-law in India. So the women of China

in different places have formed a society for getting rid of the undue authority usurped by the mother-in-law. One bright, attractive Chinese lady told me this, and shyly added: 'In most cases our husbands have become honorary members of this society.' In Japan there is no purdah and caste system, neither is there child-marriage; so that when the decree went forth compelling every child in the kingdom to attend school, girls had to obey as well as boys. The result is that out of every 100 girls 91 are attending school. In India the percentage is only 7 out of 1,000. There are 28,000 Japanese girls who are in the middle and entrance classes of the high schools; while in India we have to make a constant fight with parents to let their daughters remain long enough in school to receive even the beginnings of a high school course. The strongest point in the Japanese educational system is their normal school. Over 3,470 women are receiving training in the elementary normal courses and 370 in the higher. We are justly proud of our Ramabai, and just as their Mt. Fuji does not compare with our glorious range of the snow-capped Himalayas, so I found no Japanese lady equal to our great Pundita. But one fourth of the regularly organized benevolent institutions of the land are in the hands of the Japanese Christians, and 102 of their churches are entirely self-supporting." While these facts are familiar to most of us it is an interesting sign of the times to hear them rehearsed by a Christian woman of India, and to know that these once isolated, hermit, heathen nations are now inciting one another to good works through the acceptance of the world's Redeemer, our Saviour and Lord.

G. H. C.

THE NOTE FROM THE TREASURY. Needed, before October 18, 1908, \$120,000 in contributions! Received, in the month between November 18th and December 18th, \$8,020.58; in the first two months of our year, \$12,486.48. Will you work out the proportion; 2:12:: \$12,486.48: ().

A TOUR AROUND THE WORLD. A delightful way to interest children in missions has recently been adopted in some of our churches for the primary department of the Sunday school and the Junior Endeavor Society.

The idea is to make a monthly tour around the world, beginning with a visit to the Indians and Mountain Whites in Nebraska and Kentucky, then to the negroes in the South, and the Sunday schools of the great West, and so on through Mexico, Hawaii, Japan and China.

Each young tourist is provided with a bright red ticket, to which stop-over coupons in different colors are added at the countries where a halt is made. The railroad station may be the chapel of the church, and the hour of departure may be four o'clock on a Sunday afternoon.

The journey is made by means of stereopticon pictures shown with a

small oil lantern, which gives excellent results in a room of moderate size. If a church is fortunate enough to own a regular stereopticon lantern of course that can be used equally well. The oil lantern costs \$15, and can be bought of T. H. McAllister, 49 Nassau Street, New York City.

The ticket, at the end of the journey, is a gay strip of paper a yard long, numerously punched by the conductor—a souvenir that any child would prize. Best of all is the knowledge thus gained of our Congregational mission work around the world. Slides can be obtained from the American Board, free of charge, except the cost of carriage, from headquarters in Boston, New York, Chicago and Berkeley, Cal. Slides for showing work among the Indians, negroes and Mountain Whites, and Hawaiian Islands will be furnished by the American Missionary Association.

The idea is not patented, and hundreds of other Sunday schools and Junior Endeavor Societies can take the journey easily.

Further information may be had by addressing the Publishing Department of the American Board.

DEATH OF Just as we go to press word comes of the death on Jan-
REV. E. S. HUME. uary 9th, at the Presbyterian Hospital in New York, of
Rev. E. S. Hume, long a missionary in Bombay. Mr. Hume's record,
through many years of service, was that of a valiant soldier of the cross, and
many hearts will go out in loving sympathy to Mrs. Hume and her six
children, now scattered in India, China and America.

ARRIVAL AT DIONG-LOH

BY MISS ELIZABETH S. PERKINS

Miss Elizabeth S. Perkins, who has recently gone to Diong-loh, Foochow, to be associated with Miss Osborne in the Abbie B. Child Memorial School for Girls, describes her arrival:—

AFTER six weeks of journeying by land and by sea, with a few days at intervals for pleasant visits at other missions in Yokohama, Kobe, Kyoto, Shanghai and Foochow, it was with satisfaction that I took up the last stage of the way, and came with Mrs. Hubbard from Pagoda Anchorage up the creek on the rising tide to Diong-loh. Notwithstanding all the fine appointments of the Minnesota, the good fortune of traveling with eighty-two other missionaries, and that of having Mrs. Gracey as cabin companion, I believe I enjoyed that two hours in the slow sampan quite as much as the two weeks on shipboard in mid-ocean. (I wasn't ill either!)

The hills about here are magnificent, rising on all sides; their steep sides covered with green terraces or great gray horseshoe graves. During this

ride I had my first lesson in Romanized Chinese from the primer, with which I have since become more intimately acquainted.

Muk, the boy of the establishment, was on the watch, and as soon as we had scrambled ashore he set off up the hill to give the news. The sun was hot, and we went into the city chapel to see the native pastor, and rest before climbing higher. When we came out from under the big banyan trees,

and looked up to the compound, coming through the gate appeared fifty blue cotton figures, coming by twos down the slippery stone steps to meet us. They stepped to either side of the path, and as we passed through sang their song of welcome. The teachers, three solemn men in long coats, and three girls, graduates of the mission schools in Foochow, were also out and upon the bank. Ting Chi, the messenger, was having great success with the firecrackers. Everywhere that our steamer touched in Japan and at Shanghai, displays of flags, banquets, parties and receptions were ten-

dered Secretary and Mrs. Taft, but I am sure that all of these did not give to them the pleasure which this welcome of the people here brought to me.

Such an afternoon as we had! Miss Osborne, who had met me at Pagoda Anchorage, and taken me to Foochow to see the American Board people there, had brought down when she came some of my boxes with hers. One of hers was from Mrs. Harlow, of Grafton, Mass., who for several years has been sending a Christmas box of dolls to the schools. Miss Worthley was supported by her Branch. Now that she is married, and they have



VILLAGES OF THE PLAIN

taken Miss Ruth Ward, who comes to Ponasang, we may not get any more boxes from her. My friends will, I hope, see to it that the little people are not without dolls next year. Miss Osborne had delayed the opening until my coming, so directly after dinner we began the unpacking, and so interesting did it prove that twilight came on before things were all put to rights.



THE ABBIE B. CHILD MEMORIAL

We ate supper that night on the porch, by the light of the moon and a lantern.

Next day was my first Sunday in Diong-loh. We took the path to church, not over the stone steps as I had come up, but through the rice paddies, the pine grove and along a noisy brook. When we came to the city streets, if such they may be called, though at home they would hardly pass for alleys, everyone stared at the new foreign lady, and said, "There are two now, there was but one," and "How tall she is!" The shops, of course, were open for business as on other days; the dogs and great black pigs had right of way everywhere, and they took it, too! In a doorway sat an old man, his bare legs raw with sores. Here, Miss Osborne says, he has sat daily for months, save when the scorching sun has driven him to the other side of the

street for the shelter of the projecting thatch. The service was, of course, in Chinese, and the collection was the only part in which I could actively share. The men sat on the left, which was the most desirable side because it was the open side on the inner court where flowers and shrubs were flourishing. The girls, most of whom were from the school, sat on the right, helping much in the singing. At the front of the room and beside the pulpit, in what might be the "amen corner," sat the women and the small children. You may be sure that I was closely scrutinized by all, but I returned the compliment.

That afternoon we went to see one of the Bible women in a village near by, passing on the way a native school where we heard the voices of the children hard at work inside. In the Bible-

woman's room, a mere lean-to on a dwelling, we found a little class of six or seven women and girls seated about the table. The news that two foreigners had arrived soon spread about the village, and before we had finished the cups of tea which were offered, the little room was swarming



MRS. PEE-CHUNG'S CLASS

with mothers and babies, while outside, peering in through the slats of the one window, which might otherwise have let in a little air, I counted ten dark faces of men who watched and listened intently to the foreign woman as she sang and prayed with the women. The other one wished so much that she too could speak their language, that she might utter the prayer which she silently breathed for those for whom Christ died.

From here we went across the way to the home of the poor, old, blind woman, one who through Miss Worthley had caught a glimmer of the light. She met us at the door, and we sat down on the benches outside with hens, babies, neighbors and family pig all crowding about. A little fellow scarcely big enough to stand was crowding the rice into his mouth with chopsticks, sharing his dish with his father. It is a village where during the past summer no less than six women have taken their own lives,

four by the use of opium and two by eating soap. I did not much wonder that they sought relief from their wretchedness. They believe, you know, that when they are dead their spirits will return to hover about and harass those who during their lives used them ill. The old blind woman had her faith severely shaken by this loss of sight not very long after she had destroyed her idols. The problem of the Book of Job is just as real here as anywhere.

Shortly before I left home, when friends and neighbors were flocking in with their good wishes, and sometimes with mysterious looking little packages, my father remarked, "You will not be half so much consequence when you get away from home." It is indeed just the feeling which one has out here. How pitifully small is the force working to bring in the kingdom, and how strong and powerful are the forces of the enemy. We know that our God is on our side, but he needs so many more workers. If some of the college women at home could be transferred for a few days to this province they could see hundreds of homes of people who need them vastly more than they can ever know till they come.

I am so glad that I have come and am to live out my life here, helping as I am able in the school and with the Bible women in the district. Before the vastness of the enterprise I feel like saying, "Who am I that I should do this thing?"

Dear people, will you consider this a letter to each one of you, and each write me all the home happenings? It takes a letter just a month from Boston if the steamer happens to be connecting well with other steamers.

My heartiest Christmas wishes go with this to you all.

OUR MEDICAL WORK IN MADURA

(See Frontispiece.)

(By Dr. Harriet E. Parker, our missionary in Madura since 1895, and in charge of the hospital for women and children.)

IN the first six months of the year we had 241 in-patients and 6,468 dispensary patients. The total number of prescriptions written was 21,302. Some one has asked me if we have children among our patients. Of the hospital cases 36 and of the dispensary cases 2,362 were children. I have not been able to do any itinerating, partly on account of the absence in England of my usual companion, Miss Quickenden. She goes out to the villages to see the Bible women and inspect the schools of Aruppukottai station, and takes me along. Without her, not many opportunities are present

to work with others on an itineracy. But Coilpillai, our medical catechist and right-hand man, has been out several times. Besides accompanying the catechists of Madura station, he has been out with the theological students under the direction of Mr. Eddy, and at the great festival at Alagakoil twelve miles away, with Miss Swift's Bible women. Mr. Holton, who has been camping at the scene of the festival, and has wheeled in for the meetings, remarked here at breakfast that one could tell a Bible woman from all other women at Alagakoil as far as one could see her by her neater dress, her more refined expression, and perhaps, too, by the books under her arm. From his first distinction I drew the logical conclusion that religion makes women dress better. What is your opinion about it?



DR. HARRIET E. PARKER

On account of Coilpillai's absence I am unable to give the number of itineracy patients treated, but know that he saw six hundred on his last trip.

Perhaps you know that in the May meeting of the mission an increased estimate for the women's medical work was included in the revised estimates, and a request was also made for a separate dispensary building to be erected in the front corner of this compound, with an operating room and employees' quarters on the second floor. The request was passed unanimously during my absence at Ramnad. I will write you some of the reasons for the request. We have long been short of room. Putting the staircase outside after my return from America gave considerable space, which has been utilized to the utmost. Still there are often patients on the veranda in fair weather or unduly crowded on the floor in the wards when it rains or the wind blows, and the employees live always in the midst of the patients. Two nurses have left with symptoms of tuberculosis, and two compounders have shown indications of the same disease. The hospital assistant's room opens on one side into the waiting room and on the other into a ward where some of our worst cases are placed. It is often impossible to isolate critical or contagious cases, and we are unable to ask any rent for the small rooms, which might be profitable if private, because we are continually obliged to use them for free patients. We had a plan, well worked out, for a third story which should provide a nurses' home and would thereby leave some rooms free for patients; but that did not relieve the unfortunate connection of dispensary with hospital, which is inconvenient in various ways. The

erection of a small but suitable building in the front corner of this compound, separate from the hospital, but connected with it by a bridge, would leave the hospital free for the hospital work, reserving perhaps a room, better than the one she has now, for the hospital assistant. The prescribing room is planned as a projection on the back of the building, thus securing light and air on three sides. The room now in use becomes very close and crowded during the morning clinic. It has but one outside opening. The operating room, planned to be just over the prescribing room, would have



SOME OF THE IN-PATIENTS

both north and south light, which are hard to obtain in the hospital, as it fronts east and west. A few years ago I am sure that the mission would not have been willing to use any part of this compound for this purpose; but now there is a strong feeling that this house should always be held in readiness to receive any out-station people who may be ill, and it does not seem unnatural to devote a small part of the compound to other medical work. Every effort would be made to prevent the dispensary from becoming a nuisance. I am willing and anxious to help all I can in securing what we need, but there is always so much to buy for the hospital that it is hard to

get money ahead. On the other hand, the American order and medicines from London are coming later. I have begun to save the bright new 1907 rupees for Christmas. Our employees get such small pay that we expect to give a cloth or its equivalent in money at Christmas time. We always mean a pleasant celebration then.

A special gift has made this much-needed addition possible, and in a later letter Dr. Parker writes:—

It was particularly pleasant to receive the good news that the addition to the hospital is going to be granted. We greatly appreciate the kindness of the friends who are giving the money, and I hope I shall soon have the opportunity of thanking them directly. Mlle. Cronier had considered the fact that nothing had been heard of the request made in May, and I assured her that it was not a bad sign; that you were not refusing it, because you could have done that quickly, but that it would take two or three years to collect the money! It is certainly delightful to have our wishes so soon fulfilled. We are reviewing the plans, and shall make every effort to do things right. I hope the usefulness of the new dispensary and the greater efficiency of the hospital will be such as to repay those who make them possible.

You know the loss we have met with in the death of Miss Bessie Noyes. She came over to our bungalow to be away from the noise of the school, and was ill here a month. It is very hard for Miss Mary to lose her sister just as they were making all their plans for their life together with Miss Chandler in the new bungalow, which will be ready for use next month. But no one could ask for a more beautiful passing, and Miss Mary was brave to the end. I always thought our little Madura cemetery dreary; but, after all, Miss Bessie lies near her work and in the midst of the people she worked for. Many Tamil Christians mourned for her, and their numbers made the procession a striking one.

Mlle. Cronier left a week ago to stay with a patient a hundred miles or so away. To-morrow I go there, and she will come back. My stay will be for some days only, but I am not sorry to have a little change after the anxiety and weariness of the last month. There are hills in that place, and the sight of them is refreshing to a Vermonter.

JAPAN has 4,302,623 children in her elementary schools, while Russia has only 4,193,594. This means that in Japan ninety-two children in every thousand study, and in Russia thirty-two in every thousand. Secondary schools and universities show equally striking figures. The *Mission Field* draws from this comparison the suggestion that missionaries sent to Japan must receive the highest possible education.—*Exchange*.

THE LAST OF EARTH

In a recent letter to family friends, Miss Mary T. Noyes, of Madura, gives some account of the last days of her sister, Miss Bessie B. Noyes, who died November 4, 1907. After details of the sickness, she adds:—

HER thought was all for the rest of us. Even the last morning she said to me, “Go and lie down, dear, you will get so tired.” If she had been more unselfish, we could have done more for her. So many have said, “She is more like Christ than anyone in the mission—so childlike, loving, patient, anxious to do her Father’s will.”

All the missionaries who could reach here in time for the burial came. The collector’s wife sent beautiful flowers, and many comforting notes were written. How beautiful she looked—all the lines of care and suffering gone, sleeping peacefully, crowned with her beautiful white hair. The service was held in the doctor’s bungalow. All the rooms were filled, and the wide, long verandas, with missionaries, civilians, our schoolgirls and other native Christians. Every arrangement was made with much thought, the gentlemen personally conducting everything. In this country where there is no one to do this professionally, and usually much to shock one’s sensibilities, this means very much forethought and care. She was laid away to rest just as the shadows were falling in our little mission cemetery. I could have wished it might have been with our mother at Kodai, but it would not have been allowed; now no interments are allowed in our mission cemetery there, but only in a new place far down toward Shembaganoor, where it seems very bleak and bare.

Miss Swift took me to her house for the night, and the next day Mrs. Miller brought me here for a few days’ rest and change. I had not realized how tired and weak I was, but everyone takes such care of and for me that I am sure I shall be rested soon. It is sad to think that she will never enjoy the new bungalow she took so much interest in, but she is better off in her Father’s house with her Saviour and our own dear father and mother. I thought at the last she murmured, “I shall meet you there.”

My sincerest and dearest love to you all. I am glad I have work and responsibility waiting for me. I could not bear it without. Bessie’s love will never be forgotten, and her death may accomplish some work God could not do in any other way. I am sorry I could not write to each one separately, but you will understand.

How much easier it is to see what others ought to do than to recognize and perform our own duty.

TWO HINDU WOMEN

BY MISS FRANCES V. EMERSON

THE popular conception of Oriental women has pictured them as often full of grace and charm but lacking in intellectual ability and executive power. Why try to educate them? we are sometimes asked. These slight sketches of two among many who have attained distinction in spite of adverse circumstances will reveal some of the wonderful possibilities latent in these Hindu women.

TORU DUTT

Edmund Gosse describes receiving in the Indian mail a shabby little pamphlet, printed in queer type and bound in orange-colored paper, entitled, "A Sheaf Gleaned in French Fields," by Toru Dutt. What was his surprise to find in this unpromising looking little volume verses of much charm and of real poetic feeling. It was the work of a young girl not then twenty. They were a selection of poems from nearly a hundred of the best modern French poets translated into English. That is, here were poems taken from a foreign language and rendered into meter in another foreign language, and that meter often "exquisite English verse." As Mr. Gosse says, we forget our surprise at the inequality of the work in our astonishment that it should have been done at all.

Toru Dutt was born in Calcutta in 1856, the daughter of a distinguished, converted, Hindu gentleman. Educated in her father's house in Calcutta, with the exception of a year in Bombay, at the age of thirteen she was taken to Europe and placed in a French pension. She was here only a few months, and after traveling in Italy and England she and her sister attended lectures in Cambridge. At seventeen she returned to Calcutta and devoted herself to the study of Sanskrit literature, so full of exuberant fancy and lofty sentiment. But her brilliant mind longed to express itself. She had already begun to write, and for the sake of securing an audience decided to publish in English. Essays were the first product of her pen, followed by the "Sheaf Gleaned in French Fields." Then came original poems. But the eager creative spirit was too much for the frail body. She adds one more to the pathetic list of poets singing their songs while struggling with fatal illness. After months of suffering borne with Christian faith and fortitude she died when only twenty-one. Among her papers were found a romance in French, *Le Journal de Mlle. D'Anvers*, with studies of character "full of vigor and originality"; and what was her last and probably her best work, a volume of original poems, called "Ancient Ballads and Legends of Hindustan"—

poems not only of great beauty but a wonder revelation of the spirit of the Orient, its romance and its sublimity. She suggests Marie Bashkirtseff in her youthful brilliancy, but she was possessed of wider attainments, of saner vision and of deeper and truer religious life. Of the significance of Toru Dutt's work we may judge from Mr. Gosse's summing up: "When the history of our country's literature comes to be written there is sure to be a page in it dedicated to this fragile, exotic blossom of song."

THE STORY OF THE PUNDITA RAMABAI

Into the forest of Western India, into the jungle, made real to us by Kipling, we must look for the birthplace of the Pundita Ramabai.

Years before her father, a man of wealth, of learning and of advanced views, had wished to educate his nine-year-old bride. But opposition to woman's education was too strong for him, and in order to carry out his plans he was obliged to flee with his child wife to the forest. In this jungle hut in the tangle of vines and creepers, with beautiful tropical flowers all about, but also within sound of the cries of the tiger, the little wife grew to womanhood, and became not only practiced in household duties and devoted to her children, but learned in Sanskrit and the sacred Puranas. Here in this forest home Ramabai was born in 1858.

The father, as religious as he was learned, had been prodigal of his wealth to pilgrims, and when Ramabai was born little was left to him. Six months after,* taking the baby Ramabai in a cane box, the family were themselves forced to begin the life of pilgrims, going from one shrine to another, bathing in sacred streams, worshiping in temples, and for a livelihood reading aloud the sacred Puranas. Again we must turn to Kipling, to the travels of Kim and his lama, for some idea of this wandering life. In the cool of the early morning hours before they started out on their day's journey the mother used to teach the little girl, and when Ramabai was twelve she knew by heart eighteen thousand verses of the Puranas, and had learned almost unconsciously Marathi, Kanarese, Hindustani and Bengali.

For a time all went well, but famine was abroad in the land and the family suffered for food, even for water. Worn out by hardship, first the father, then the mother, and finally a sister succumbed and died of starvation. Ramabai and one brother continued their wearisome journeying, often without food for days, barefooted, with little clothing, and often no shelter for the night, sometimes keeping off intense cold by digging grave-like pits and covering their bodies with sand. They could get no work or

* Dr. Bodley says that Ramabai was nine when they began that pilgrim life, but Ramabai says she was six months old.

means of support. They devoted much time to worshipping the gods and performing virtuous acts, hoping thereby to win wealth and renown. Finding their deeds unrewarded they began to lose faith in their gods.

Ramabai, a slight, delicate looking girl of twenty-two, had become very learned, a "prodigy of erudition" she was called; thoroughly familiar with the Hindu sacred writings, and speaking fluently seven languages. Even now no other woman has ever been allowed to call herself Pundita.

So far as they had opportunity she and her brother lectured constantly, advocating the education of woman. In Calcutta she finally attracted much attention by her lectures. Here she married, but her husband died in nineteen months leaving her with one little girl.

During Ramabai's wanderings she had been greatly moved by the sufferings of the child widows, whose condition of drudgery and abuse is practical slavery, their only refuge being a life of shame. Ramabai determined to devote her life to their relief. As a preparation for this work she decided to go to England. She had now broken with her inherited faith but had not accepted Christianity. Reaching England with her little daughter she found a home with the Protestant sisters at Wantage. Here and elsewhere in England seeing the beauty of lives joyfully given in the service of others, she came to know the meaning of Christianity, and was baptized and confirmed. After a year and a half in England she came to America and was invited to speak in different cities. Her keen wit and pathos, her intellectual brilliancy, her enthusiastic devotion, aroused all hearts and kindled an enthusiasm, which finally organized in December, 1887, in Boston into the Ramabai Association.

Her plan was to open a house for high-caste widows where they might find a refuge and be taught means of self-support. While the Bible was to be open to all, and the teachers would be Christians, there was to be no distinctly religious instruction. Every woman could keep her Hindu religion and customs.

The first home, called *Sharada Sadan*—abode of widows—was opened in Bombay in March, 1899, with two pupils, but was soon moved to Poona. From this modest beginning the school grew till it sheltered one hundred and seventy-eight pupils within its compound. Into this atmosphere of sympathy and love were gathered the widows, some of them little mites of five or six, some of them grave women of thirty or forty, bearing the ineradicable marks of suffering, but most of them girls from fifteen to twenty-five, rescued from their life of hardship and abuse, or from a worse fate. Ramabai was the life and heart of it all, not only teaching and superintending but giving a mother's care and love to each in her charge. But this was not

enough to absorb her indefatigable energy. Like the virtuous woman, "she considereth a field and buyeth it; with the fruit of her hand she planteth a vineyard." To increase the revenue of the school she bought one hundred acres of land at Kedgaon, planting half with fruit trees and half with useful crops.

While her outward activities were increasing, her spiritual life was growing deeper and richer. She longed to do more for Christ, and her heart yearned for the hundreds of widows still in wretchedness. The famine of 1897 gave her the coveted opportunity. Going herself to the famine district she gathered three hundred, whom she established at Kedgaon in tents, calling the settlement Mukti, and giving up her own salary for its support.

The famine of 1899-1900 offered means of reaching still more; gaunt, enfeebled, afflicted with loathsome disease, the result of starvation, they were nursed back to health with tenderest care. Ramabai did not rest until one thousand five hundred were brought into the compound. That all might be near her, the *Sharada Sadan* was also moved to Kedgaon.

To provide for the wants of all this multitude, two thousand or more, is no small problem. Various industries have been established. In the weaving room rugs are woven and the three dresses a year which each girl receives. In another room is the printing press. In the great kitchen the food is prepared. The girls are also trained in sewing and laundry work, in dairy work and oil making, in gardening and farming. There is regular school work for all; and what is dearest to Ramabai's heart, with the Mukti girls she is free to enter into active religious work such as she is pledged not to do with those of *Sharada Sadan*. In all that great community of two thousand souls Ramabai is the center and life, the power house whence is generated the force that keeps all in motion. Her head plans it all, her hand is on every wheel, her heart reaches out in love to encompass each one in that throng. It is Ramabai who directs the farm work and the fruit raising. It is Ramabai who makes the contracts and superintends the building. It is Ramabai who keeps up the standard of work in the class room. It is Ramabai who translates the kindergarten songs, and has also written beautiful hymns for church use. It is Ramabai who reaches out to do evangelistic work among the surrounding people.

Of this wonderful woman in her work Dr. Charles Cuthbert Hall writes: "When she entered the room—that little white-robed figure—one could feel a thrill of consciousness pass through all that assembly as it recognized the presence of a great personality. A single word from her, a single syllable, could set the room ablaze or could hush it into silence. She is really one of the most commanding and extraordinary women of her time."

But with all her marvelous executive ability, her intellectual brilliancy, it is her spiritual force which is the chief secret of her great work; a religious life which has gone on from height to height, a devotion to Christ which is ever more absolute, a communion and dwelling with God ever more complete, give her the power to redeem and transform the lives that come under her care.

OPPORTUNITIES IN JAPAN

Mrs. Cora Keith Warren, of Matsuyama, sister of Miss S. Emma Keith, our assistant treasurer, finds many openings for service. We take a few paragraphs from recent letters:—

YESTERDAY morning it was pouring, but cleared at noon and we both went to the station to meet the new commander of the army post. His wife came two weeks ago, and as she is a cousin of Mr. Harada he wrote to introduce her to us and Miss Parmelee, and I called on her last Monday. She said they were still so upset that she did not send the children to Sunday school the day before but would the next time. So I arranged with Kanazawa San, the Bible woman, to call for them this morning, but before she got there they were started off with a soldier detailed to take them to Sunday school. I fancy it is the first time such service has been required of Matsuyama soldiers. The parents are not Christians.

This week my club comes for its "talk meeting," and I have agreed to give the first of a series of four talks on our customs with regard to sewing and eating meals. This first one will be especially on the kinds of food suitable for the three meals. The next time will be cooking class, and I will speak with more detail about dinner and let them make and eat a soup. Then we will have the rest of the dinner—in words and, perhaps, setting the table for object lesson, but not the food. Then again on a cooking class day we will have some breakfast. By the way, in speaking of the club meeting, I forgot to mention that if I speak twenty minutes to half an hour on table matters, Kanazawa San will speak as long this week on some points in the training of children that she got hold of at the Sunday-school Convention in Hiroshima two months ago. She always gives something definitely Christian on a subject likely to interest the non-Christians of whom the club mainly consists.

I am quite hoping that good may come of an incident or series of incidents of this past week. A Y. M. C. A. evening school man, of whom Mr. Warren has several times spoken, came to see him, and I tried to show him what courtesy I could. I inquired about his family and found he had a wife and eight-year-old daughter, so yesterday I took Kanazawa San (Miss Jud-

son's Bible woman) and went to call. They are apparently a family of no special education, but of former good standing, and keeping the old traditions. Mr. Nagai's father lives with them; an old man who finds his only comfort in raising plants. As he was interested to select one of the finest to give me, I hope he will prove approachable, and that he may learn that there is still greater joy as a result of his son's coming to the Christian school. Mrs. Nagai promised to bring her daughter to Sunday school to-day, and she was so evidently glad to talk with us that it is a hopeful opening.

But what do you suppose she said about the little girl? She heard that I had a son and congratulated me, saying she had nothing but a girl and that was worse than none at all. Of course I exclaimed, and I made some reply as if I understood her to be joking, but she said, "No, it's true! I'd give her away any time if I knew of anyone who wanted her;" and when I remarked that we three sitting there had been our mothers' daughters, and I thought we should remember their kindness, she said I talked that way just because I had a boy—if I had a girl I would feel just as she did. I said I supposed she did not wish she were a man? No. And it was a pretty good thing that there are women in the world? Yes. But all the same she wanted a boy and not a girl. Think of it! Coming out with this voluble dissertation within five minutes of first meeting us! It must be something she allows herself to talk before the girl herself, and even though she probably knows that it must be somewhat discounted, it seems to me the truth in it must be very hard for the child as well as for her mother. I sincerely hope that Christ may so come into her heart that she may realize her privilege, and not regret the lack of what she now thinks would be a greater comfort.

I want to mention my society for women meeting here at my home twice a month. Under Mrs. Gulick and Mrs. Newell it has taken a great deal of time and strength for many years, and it is in the faith that their work cannot remain fruitless that we are earnestly praying and hoping that results may become visible this season to a larger extent than ever before. I also make a good many calls as one opportunity follows another. It may be a young girl has been to call on me to ask for English lessons. I try, in declining, to show her that it is not for lack of friendliness, and may make it possible to go to her home. Or during the tedious hours of the steamer tugs between here and Kobe, I let a copy of our Shikoku Christian paper serve as introduction to a fellow-traveler, and receive in return a cordial request to call when we both return to Matsuyama. Or Mr. Warren meets some man and says to me, "Won't you go with me when I call and see his wife?" Homes are open to us for friendly calling all over the city, and

rarely do we find any reluctance to hear us speak of religion and Jesus Christ, or to consent when we say, "Please send the children to Sunday school."

This is and must be the largest part of my missionary work, and yet there is a chance to see and somewhat join in some of the work our dear W. B. M. women are giving their money for. I am now about to have for the first time, the experience of working directly with a Bible woman. Kanazawa San, who has been with Miss Judson, especially in work among the graduates of the girls' school, is to become helper to the station and to the independent church. For her responsibility to the station she is to look to me, and I shall accordingly make more calls with her and fewer alone, perhaps. She is very earnest, a sweet, attractive woman, rather young, and that makes my responsibility the greater to help her grow into the best God gives her to become. After a year here, with only slender connections with the church, she has so endeared and commended herself to the church members that it is at their very earnest request that the change is being made. We are all hopeful that the new relations may be greatly blessed.

Two weeks ago I went to Kobe for the meeting of the Board of Managers of Kobe College. The meeting was on Saturday, and I could not get home before Sunday, but I could get down to our most distant out-station, Marugame; so I wrote to the Bible woman there, Ohashi San, that I would visit her. She, too, is young, and her newness in her work made her all the more happy to see some one who, though a stranger, meant, to some degree, her dear Bible school, with its trio of beautiful women, Misses Barrows, Talcott and Cozad. I had written that I wanted to meet as many of the women as possible, but on account of starting suddenly, and being sure to be very tired after the strenuous trip to Kobe and the day of consultations, I should prefer not to have any special meeting called. But I was not surprised myself to find that they persuaded me into it, and Sunday afternoon saw us gathered, a group of women, two children, two babies, and faithful Mr. Aono, the evangelist, who had preached in the morning. Learning that they were nearly all Christians, I spoke on Zaccheus, and the need of a vision of Christ, if we are to enter with full earnestness upon the work of the fall and winter. After the meeting we talked and got acquainted; and after the women had gone Ohashi San took me out calling on some who were unable to be at the meeting, and we had a good chance for personal conversation as we went. At the evening service again she was busy welcoming women and children, playing the baby organ, or keeping somewhat in check the noise of the crowds outside who pressed against the side of the house to peek in at the strange being who had appeared there. I heard a preacher famous in London

city mission work this summer. He was disturbed by the sound of a child playing with some pieces of wood near the church, and had to send out to have it stopped. I don't know what he would have done had he been in Mr. Aono's place that night. I could not help thinking that his being in London instead of Japan is indeed God's leading. Here, one must be willing and able to speak on, oblivious of sights and sounds that might be distracting if one would allow. Monday again I spent in calling with Ohashi San. My impression of her is very pleasant. She is not brilliant, but she is earnest, and she is already gaining a hold on the women in that especially hard field of Marugame. I trust that she may stay there for many years of service.

MISSIONARY LETTERS

CENTRAL TURKEY

None of our work is more important than that done by the Bible women, and could their number be multiplied, many communities would be blessed. Recent letters from Aintab tell of the opening of a school there to train such workers, and Mrs. Merrill says :—

When I speak of the Bible women's school, my strongest feeling is one of deep gratitude that I have been permitted to see the beginnings of what is, I believe, one of the most hopeful undertakings we have in the whole range of women's work. The school is the first of its kind for women anywhere in Turkey. We have begun very modestly, having rented one small room and a storeroom, and possessing no more than a few dishes, some mats, a lamp and a few stools as furniture. We began with some copper dishes, a Bible and a pair of bellows. The women who came from outside brought their own beds and a piece of carpeting each, so that the floor is covered. We have a blackboard, too, which is in daily use. The women sleep and eat and study and recite in this one room. We have about thirty pupils in all, most of whom are from Aintab, and spend only the mornings at the school. I wish you could go over with me to-morrow morning and see these wide-awake women and girls as I see them every day. I am usually with them from eight to eleven for prayers and two recitations, and then my assistant, Mariam Arakelyan, who was so long in Kessab in charge of the work Miss Chambers now has, gives a third lesson. The daily Bible lesson I give is now from the Old Testament, and is a study of the types and prophecies referring to Christ. The second lesson is a training class, in which we discuss methods of work. We are now taking up methods of Bible study. The first topic we took up quite thoroughly was methods of personal work, and the next one will be prayer-meeting methods.

I have never had any pupils who were so interested in their work as these women are. About half of them are Gregorian Christian workers to whom studies in these lines are an entirely new thing. My assistant teaches a lesson in catechism and one in Bible geography. We all sit on the floor, almost as close as we can in order to crowd into this little room. Each woman has her notebook and pencil and, of course, her Bible, and they work away there as though they were never going to have another chance to study the Bible in this way and were determined to get in all they can. We have a



MEMBERS OF THE AINTAB BIBLE WOMAN'S SCHOOL

weekly lecture on some outside topic, and to this other women are allowed to come. The following are some of the topics: "Woman's Work in the China Inland Mission," "Prevention of Disease," "Mistakes in the Training of Children," "The Story of Bible Translation," "The Story of Well-known Hymns and Hymn Writers," "The Evangelization of the World in This Generation," "The Work of Hotchkiss in Africa," "Work for the Poor in American Cities." The women have been intensely interested in these talks, and in some cases have copied out the entire lecture into their notebooks to take to their villages and share with others.

On Sundays we hold a meeting for the poor women of the district who have not the opportunity to attend church, and who are glad to have the Word brought to their own door in this simple way. All in all, the work is most encouraging and presents large possibilities. I hope the ladies will have it in mind, and that it may be allowed to develop as it should. It ought to bring forward a trained band of consecrated women who should be a real power in this entire field. Pray for us anyway, and help us in other ways if you can.

Miss Blake, of the Aintab Seminary, wrote on November 2d :—

It is needless to say that we are just in love with the dear, dainty Goodsell baby. It seems so good just to see a fair, white, golden-haired, lively American baby, after all the little black ones, cunning, but far from dainty, that have had to satisfy us for two years. And to think that it is really our station baby, for a time at least.

Miss Norton has a heavy burden to carry these last days. She received a letter this week saying that her brother has been fearfully burned during an explosion in an electric car, and may not live. It is hard to be so far from home under such circumstances, but she is very plucky. Her family are not over speedy in writing either, but this time they were, and I hope they will keep her informed.

The celebration of Dr. Shepard's twenty-fifth anniversary took place two weeks or more ago. Properly, it should have been the week before that, but he was called away to Aleppo on a case, so it was postponed. But it was a grand success when it did come off. First there were exercises in the church, which was packed tight with people sitting on the floor, besides the benches full of invited guests. The courtyard was full, too. There were a large number of Turkish military men, very Frenchy in their full uniforms and curled mustaches, and of *effendis* and *beys*, besides many of that nationality of humbler position. For once they heard the straight gospel, if they never had before, for Dr. Shepard thought the opportunity too good to lose; and after all the speeches he rose and said, being called upon for a speech, "If anyone from another place who did not know Dr. Shepard, had been sitting here, he might perhaps think from all that has been said that Dr. Shepard was really a great man. But you and I know that it is not so. Dr. Shepard is not a great person at all, but a poor farmer's son, who was educated in America as a doctor, and has been working in this country for twenty-five years. But after all there is a certain truth in what has been said. Once a Great Person did come to this earth and did go about doing good, and whoever, even in a slight degree,

receives the spirit of the Holy Jesus (by this name the Moslems always mention Jesus) in his heart, must follow his example. Whoever has even a little of the love of Jesus in his heart, must do good and try to help and comfort the sick and suffering. He cannot *not* try to do these things. I came to this country for just one purpose—nothing else—to try to raise those who have fallen into sin and lead them to their Saviour;” and then he spoke of how much harm we often do by our lack of love and care for one another, and made a very practical application on the subject of keeping the streets clean. There was something very noble about his simple, straightforward words, and as the hearers to whom they were especially directed sat listening with grave, attentive faces, I could not help wondering what was passing in their hearts.

Miss Norton, who shares with Miss Blake the care of the seminary, wrote a little later:—

Prices are rapidly advancing here, and it costs a great deal more to live than formerly. I paid just twice as much money for the school charcoal this year as was paid last year. Food stuffs are twenty per cent, twenty-five per cent, or even more, higher than last year, and yet that year was considered expensive. For forty-seven loads of wood this year more money had to be paid than for sixty-five loads the year before. Expenses at the school have been ground down to the lowest possible point, and it has not been a pleasant task. I am positively ashamed to face our steward and matron because of having had to be so stingy with them.

EUROPEAN TURKEY

A private letter from Miss Mary E. Matthews, of Monastir, Turkey, in Europe, gives a hint that may be useful to some women with skillful fingers who would like to do something for Christ's “little ones”:—

I must wait no longer to thank you for the surprise I had when a box came to me with some dear little red mittens. How many times Miss Cole and I had wished our girls had warm mittens to cover their hands when they went to walk in winter. They look so cold. Not one of them has any, and these will be a beautiful present for the smallest girls for Christmas. How did you know where to send them? You could not have found a better place! I thank you, and I know the girls will be very grateful, too.

All the three graduates of last June are teaching in out-stations of our mission, and we hope they will do much good. We have twenty-seven boarders, and they are very good girls. Two of them were received into church membership recently. May God answer all the prayers offered for his work, here. There is need of a revival in all our hearts.

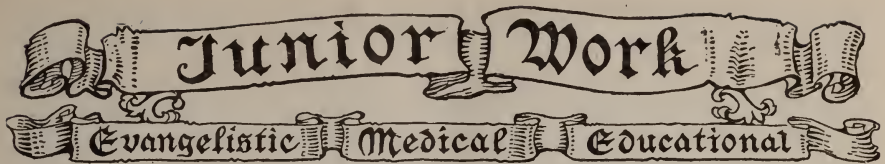
INDIA, MARATHI MISSION

In the need which the American Board has felt to reduce all expenses as much as possible they have considered the plan of transferring the work at Wai and Satara to some other Board. Naturally the thought of such a transfer was a great pain to our missionaries, and a letter from Mrs. Sibley tells of her joy that this plan has been given up:—

The cablegram from the Board about Wai fills us with great thankfulness; and we trust equally good news for Satara will come in good time. It is true we are few in number, and the present force is not sufficient to do all the work to be done in this splendid Satara district, but it would be a long time before any other mission could do even as much as we are doing now in Satara. I feel that we can wait with patience and cheerfulness till our Board is able to send re-inforcements. A year ago the outlook was no brighter than now, and yet since then our mission has been re-enforced by six splendidly equipped young missionaries. It is impossible for me not to trust in the Lord of the harvest that he will send forth all the needed laborers, not only for the Marathi Mission but also for the twenty-one other missions of our beloved American Board. My heart goes out to our Boards and to all you dear, brave fellow-workers at the other end of the line. His blessing and courage and success crown and reward you all, is my daily and frequent prayer.

Mr. Lee is improving all the time in health, and I am in almost perfect health again, gaining yearly in strength. Mrs. Lee and baby are splendidly well. Bubonic plague has raged fearfully in Wai, but it has brought us in closer touch with the people, and I see God's hand in it, preparing them to receive the blessing he waits to bestow upon them. There were three cases among our children before we could get them re-inoculated with fresh serum. Since then all have been kept well although plague surrounded us on every hand. Of the three cases two recovered, and the third, our little Premchand, a dear boy of ten years, was taken home to the tender Shepherd's love and care. During the nine days of illness he brought us much of the sweetness of trust in the Saviour. He knew he was dying and said, "Jesus bids me come, and so I am glad to go." He had a message for everyone, not forgetting Miss Gordon and the children away at school. His was the first death from plague among the Wai Christians in all these years. The dear Christians were so brave and loving through all the illness, and gave me most efficient, loving help in the night and day nursing.

Our little church grows in likeness to Christ, and it gives one great courage and hope that his kingdom is coming to this dear people.



Junior Work
Evangelistic Medical Educational

LEADERS IN COUNCIL

THE question in this department for last month was: "What kinds of hand work can boys and girls from nine to sixteen do at their circle where only a half hour is given to this part of the work?" One leader has found the following work helpful and practical.

She has her children cut from advertisements all the different kinds of buildings, vehicles, chairs, beds, figures in costume, and so forth, that they can find, and paste all of the same thing onto a sheet of stiff paper. These cards of pictures can be used by the missionaries in their school work, and are a great help in emphasizing the difference between American ways of living and those of other countries. Carrying out a similar thought pictures of furniture for a room may be pasted onto a single card. By means of these cards the boys and girls of China, Japan and India can learn how the inside of an American house looks compared with their homes.

THE GREAT PITTSBURG GATHERING

BY MISS LUCIA C. WITHERBY

AT Pittsburg, Pennsylvania, March 10-12, 1908, there is to be a convention under the auspices of the Young People's Missionary Movement. The speakers will be foreign missionaries from all boards, as well as workers in the home land and prominent missionary leaders all over the world.

The main object of the convention is to bring before the laymen and workers in our churches the great need of education along missionary lines, to wake up our home churches, and enable the members to work with an intelligent knowledge of the field. Even to-day there are many people who do not know what it means really to study missions. Of course, one is interested in people everywhere, but when he does not understand their different environments, how can he render them intelligent service?

The time is past when only the missionary on the firing line needs to know the conditions under which he works. Help, to be effective, must be given intelligently in this twentieth century. Business men will not invest in a thing about which they know nothing. And you and I have no right to

present a cause about which we know comparatively little, when it is possible for us to know so much.

Pittsburg is not so very far away from us, and we owe it as presidents of branches, branch secretaries, leaders of mission circles and young women's societies, to be sure that we ourselves and our most faithful workers are in a way to receive lasting help from this opportunity.

This gathering comes two years after the Student Volunteer Convention held at Nashville, and is intended to do for our churches what that gathering did for the colleges. The Nashville convention helped to increase the number engaged in mission study in one of our colleges from sixty to three hundred. The Pittsburg gathering has the power to work the same wonders in our churches. Thousands of our young people are engaged in mission study; but there is room for thousands more to put their shoulders to the wheel.

The definite information about the speakers, railroad rates and so forth has not yet reached us; but we shall be happy to write you all that we know about the arrangements, as fast as the knowledge comes to us, if we have your address.

Please do not let this opportunity slip if you can possibly go or provide a substitute to represent you there. If you do, it may mean that your work will suffer in the coming year for just the inspiration which Pittsburg can give.



SOME SUGGESTIONS FOR THE USE OF THE MISSIONARY MAGAZINE

BY MRS. F. E. CLARK

1. *Keep your missionary magazine in sight.* Put it in a convenient place where it will often catch your eye, and where you will occasionally spend an odd minute in reading it, just because it is at hand and nothing else is. If you are doomed to spend a half hour or more on the train each morning, in going to and from your work, keep the missionary magazine in your bag. It will not take up much room, and as you go and come day by day, you may take pleasure in reading where and how our missionaries go and come in their daily work; and as you think how much more comfortably you

travel than most of them can, you lift up a silent petition for strength for those tired travelers in other lands, who must bear so much hardship in going about among their people.

If you must spend a considerable time in sewing, keep the magazine in your workbasket and snatch an occasional glance at it as you sew; steal five minutes from the next pair of stockings to read the letter from a missionary who wishes she could get a little time for sewing, or for that other one who must be teaching all day long with the care of forty or fifty little Chinese or Japanese girls, in the evening, too, and as you sew, pray a little prayer for her.

If, in these days when the servant problem is so hard to solve, you find yourself doomed to spend much time in your kitchen, keep the magazine on the kitchen table, sit down before the stove a few minutes and read it as you watch your oven. I don't believe your cake will burn, even if you shut your eyes a moment to pray for the missionary who must live almost wholly on rice or canned food, and whose trials in her own kitchen are such as you never dreamed of.

If you are a busy mother with little children to care for, and hardly a moment that you can call your own, keep the magazine on your bureau or dressing table, and read while you do up your hair in the morning; sometimes read a story from it to the little children who gather around you, or tell them stories of the missionary mothers who have had to send their children away from home, way across the ocean to America for their education, to grow up, perhaps, among strangers. The little missionary child may always have loving care, but she will have many lonesome times and many times when she will long to "tell mother all about it." And as you read and tell the stories, pray and ask your children to pray, for the lonesome missionary mothers, and for the little homesick missionary children. And I am sure you will add a word of thanksgiving for your own little children who make your days so busy, and you will want to do something more than pray for the missionary mothers. You will surely plan some extra gift because of your own blessings.

Keep your magazine in the one place where it is most convenient for you, and where you will surely find time to read it every day, and as you work take time to think over what you have read, and by the end of the month you will have read and thought of your magazine in a way that will surely profit you as well as the missionary cause.

2. *As you read your magazine mark it.* Keep a lead pencil at hand, and when you come across something that would be interesting to tell at the next missionary meeting, or mothers' meeting, or church prayer meeting,

mark it P. M. Mark also on the outside of the cover the letters P. M. and the number of the page. If you find something that would be interesting to talk about at the breakfast table, mark it B. T., and mark it also on the cover. If you find something that ought to interest your next neighbor, mark it N., and call her attention to it the next time you see her, and offer to lend her the magazine if she does not take it. Perhaps she will read that and also something else you have marked. By this system of marking you will always be able to find quickly the stories and letters you most want to use.

3. *Keep the back numbers of the magazine.* Some of the descriptions of missionary work, and of cities where the work is done, are just as true to life to-day as ten years ago, and just as useful for a missionary meeting or a talk over the teacups.

4. *Read your magazine in your morning quiet hour.* Begin the morning watch with the missionary magazine. Perhaps you will read first of four or five missionaries who have just come home on a furlough; then you stop and spend a quiet moment in thinking of them. Perhaps you know nothing about them, except that the magazine tells you they have come from Marsovan, or Smyrna, or Foochow, but you know that they are come home for a rest after years of overwork; you spend a moment more in thinking of the cities and villages from which they have come, of the native people whom they have helped, and of the weary workers over there who are trying to do double work while these are at home, because our missionary boards have not money enough to send out substitutes to take their places. And as you sit in your comfortable chair you feel a deep sympathy for those tired workers in foreign lands. You spend another moment in thinking why they do it, and why so much of the burden of these souls should come upon them, while you are working just as hard it may be, but with all the comforts of home about you. You know they have prayed "Thy kingdom come," and you know they are trying to do all they can to hasten its coming, and you wonder if you are doing your own share of the work; and now you are ready for your morning prayer. And I think you will begin it as the Lord's prayer begins, with petitions for the larger things of God's kingdom first, and your own individual needs and those of your family afterwards. And as you pray for these missionaries at home on furlough, and for those who are trying to do double work in the cities from which they come, you pray that we at home may do more to stay up their hands, that we may care more about Christ's kingdom, and may do all we can to help in the good work. As you pray for yourself and your own family, you pray that you may all become workers in the Master's vineyard,

and you ask the Master what more he would have you do or say to-day to help, and you ask him to fit you in this morning quiet hour to do more and better work for him, and for his kingdom.

By this time you are ready to read your Bible, and the Lord himself will open to you the Scriptures, and give you larger views of life, and of your own work in the world, and "as your days your strength shall be."

OUR DAILY PRAYER IN FEBRUARY

No part of the work at home is more far-reaching and important than training the children to interest in missions, and those who do this work need special gifts of wisdom and patience and love. We may well pray for them.

The Glory kindergarten has for years been a power for incalculable good in Kobe, and the training school for kindergartners under care of Miss Howe provides for many more of like blessed influence. The last class to enter has sixteen members and a waiting list of ten more.

Mrs. Tewksbury is now in this country, and her stories of China and its people have made the work there far more real to many of us. Mrs. Goodrich, wife of the dean of the Union Theological Seminary, finds many opportunities to help both men and women.

Miss Chapin's work is mainly evangelistic, making tours among villages so far as her strength allows. She also superintends the day schools taught by native workers in those villages. Of her tours the report says: "She has been rocked in a Peking cart into a condition between a rubber ball and an icicle, smothered by dust-storms outdoors, or by foul air indoors, hours of lonely riding or hours of being the focus of concentrated curiosity, graciously eating food prepared under revolting conditions or patiently explaining the axioms of Christianity to hungry ears." Mrs. Wilder has made a great success of the children's class in the Sunday school. The twenty-five little folks have learned hymns, the Commandments, the Beatitudes, the Shepherd Psalm and the love chapter. Mrs. Ingram improves well the many opportunities that come through the work of her husband who is a physician. Her own health gave way last year but she is now improving.

The North China Mission carries on its work in seven stations widely scattered in a very populous region, and our missionaries are facing unprecedented opportunities. The report of the recent deputation states that our North China and Shansi Missions are responsible for Christian activity among 18,500,000 people, for whom no other missionary board is at work. We must pray that their strength be renewed and that new workers may go

to reinforce them. Mrs. Sheffield teaches in the North China Union College for young men, a work that gives her wide influence, superintends the Sunday school for women and girls and directs the school for boys. Mrs. Galt makes time to oversee day schools and to help in the station classes, besides the care of home and little ones. Mrs. McCann is now with her husband in this country. Mrs. Ament is compelled by domestic duties to remain for the present in this country, and she is sorely missed in Peking, both by her fellow-workers and the native women.

Miss Browne, well known to many as our former secretary of young people's work, has charge of the girls' boarding school with between thirty and forty pupils. Miss Lyons teaches in the girls' boarding school.

Mrs. Smith has made visits more or less prolonged to all the out-stations in her district, carrying help to all the native workers. She guides the women's classes and lends a helping hand to all kinds of missionary work.

Dr. Tucker's medical work is engrossing, patients coming from three to five days' journey to seek her help. She went last summer for a few weeks to help the women in Shansi, where they have no woman physician, and found on her return so many new patients arriving daily that it "seemed almost criminal to be absent a month." The report says, "We feel that the work of the hospital is to reach these women for Jesus Christ."

Many prayers have gone up for Mrs. Perkins since the terrible accident in February last by which she lost both feet. A brave and characteristically unselfish letter, written in October, says: "On reaching home we found that the feet, warranted to have no corns nor chilblains, had arrived a few hours before us, so the children had the satisfaction of seeing their mother sit on the bed with her feet on the floor. I can now stand alone and take a step or two while holding to the bed post with one hand, and hope to walk by Christmas." Mrs. Aiken's report says: "Teaching classes in the boys' school, helping in instrumental music, study of the language, domestic duties, dispensing medicine and visiting Chinese homes have been some of the duties of the missionaries. Many new plans of work are on our mind and heart for the coming year, but only God knows how much we can accomplish."

The boarding school for girls in Pang-Chuang is supported by the W. B. M. I., and enrolls over forty pupils. Miss Grace Wyckoff has charge of the school, and makes some tours. Her sister, Miss Gertrude Wyckoff, is now in this country on furlough.

The Bridgman School, so named in memory of Mrs. E. C. Bridgman, wife of the first missionary sent to China by the American Board, is supported by the W. B. M. I. In the Union College the Presbyterian mission

and the London Missionary Society combine with the Congregationalists. Miss Miner is at the head of the school, and Miss Payne has taught chemistry there. She also has a class of fifty children every Sunday. The kindergarten at Peking, under care of Mrs. Stelle, enrolls fifty children, mostly from non-Christian homes, and has been called "the best equipped kindergarten in the East." Miss Reed teaches in the Union College and superintends other schools.

Miss Jones has done much touring and evangelistic work, but has devoted much time to Mrs. Perkins since the terrible accident to the latter.

Dr. Tallmon adds to medical work some evangelistic service, and with language study all her time is full.

Miss Corbett is a daughter of the country, and as such is welcomed with delight by the Chinese. Her work is to be largely in music.

Mrs. Young, wife of a busy physician, still new to the language and country, has a little one to claim her attention. Mrs. Stanley is the veteran, mother to all the missionaries, showing much hospitality and giving sympathy and invaluable counsel in times of stress and perplexity. Mrs. Ewing finds that the care of her four children and other domestic duties take most of her time and strength, but she makes opportunity to call on her new neighbors in the suburb of Hsiku, whither the station has removed. An article in *LIFE AND LIGHT* for November, 1907, tells us something of the work of Miss Andrews. She does not mention, however, her great and faithful work for the young men in the college, those who go out to be preachers and teachers.

Mrs. Ellis still feels that her "first duty is to study," to master the language that so she may come closer to the people, but she is already able to do much for the women and children about her. Since the Calendar was arranged Miss Mabel Ellis, sister-in-law of Mrs. Ellis, has joined this station, henceforth to be spelled Lint-sing.

The Bible training school was established in memory of Mrs. J. B. Angell, wife of the president of Michigan University. He was for some years United States minister in Peking. The school is under the joint care of Miss Porter and Miss Russell.

Mr. and Mrs. Sprague are the only American missionaries in a district of 2,000,000 people, and the inability to meet the many opportunities must be a heavy load.

Mrs. Porter has with her husband withdrawn from missionary service on account of his ill health. For many years they had brought invaluable help to multitudes both in soul and body, and they are greatly missed. Mrs. Stanley's work is chiefly with her own little ones, as that of all young

mothers must be. The population of the Lint-sing district is reckoned at 2,000 a square mile. The girls' school has no building, and enrolls ten day scholars and two boarders.

The W. B. M. has no missionaries now at Pao-ting-fu where Miss Gould and Miss Morrill laid down their lives. Miss Jones, of the W. B. M. P., carries on the work for women there.

Miss Browne has care of the school for girls at Tung-chou, with more than thirty pupils. An article by Miss Andrews in *LIFE AND LIGHT* for November, 1907, describes the work and workers for women in that place.

For lack of a building and teachers we have now no school at Tientsin. Mrs. Éwing does all that she can to visit homes and to help the women. The poor laboring women find it hard to attend the classes regularly, and sometimes very hard to learn when they are there. But many of them are very earnest and persevering, and learn much that is precious.

Miss Chapin, sister of Miss Abbie Chapin, accompanied her on her return to China, and though not an appointed missionary and in delicate health, has thrown herself earnestly into work for the people among whom her parents worked for many years.

The Cho Chou school has about twenty pupils, bright promising girls, and is under the care of Miss Jessie E. Payne.

SUGGESTIONS FOR AUXILIARY MEETINGS

TOPIC FOR APRIL

CHAPTER VI OF GLORIA CHRISTI, MISSIONS AND SOCIAL PROGRESS

Progress means "a moving forward," and we can make our meeting effective by picturing this motion, past, present and future. One may show the change from the Britain of the fifth century to New England of to-day, a change due to the influence of missions. Another may picture the developing life of individuals, homes and communities in missionary fields, as Africa, Turkey, China. Show the great lines of travel and commerce, the call for education, and the equipments of civilization in house, clothing and tools. Then, if there be a woman among you who is a prophet, ask her to portray the society of the future, when the kingdom of God shall prevail in all lands and in all men, and the selfishness and greed and wrong that stain even so-called Christian lands shall be done away.

BISHOP DOANE has pictured the many, many open doors of opportunity all over the world, begging the Christian Church to come in and do God's work for the dark nations. But there are two sides to every door. On one side of these doors is written "Opportunity"; on the other side is written "Responsibility."

BOOK NOTICES

To-day in the Land of the To-morrow. By Jasper L. Moses. Published by Christian Woman's Board of Missions, Indianapolis. Pp. 83. Price, 50 cents.

This book is written by the President of the Christian Institute of Monterey, Mexico. It is a study in the development of Mexico. A bibliography of the best recent works on Mexico is given at the end of the volume. The book is also abundantly illustrated. The writer disclaims giving statistics or mere data that could be found in encyclopedias, neither has he dwelt much on the picturesque and historic features of Old Mexico, but he has attempted to show the Mexican people as they are to-day.

Contrasts in Social Progress. By E. P. Tenney. Pp. 415. Published by Longmans, Green & Co. Price, \$2.50.

This stately volume is the result of much painstaking research and scholarship. It is invaluable as a book of reference if information is desired on any particular subject. The third chapter, which is entitled "Contrasts in Home Building," deals with Buddhist, Confucianist, Mussulman homes, and contrasts these with Christian homes. It is written in a smooth, clear style, and repays one in reading as well as in reference. Dr. Tenney was at one time president of Colorado College.

China and America To-day. By Arthur H. Smith. Published by Fleming H. Revell Company. Pp. 256. Price, \$1.25.

The sub-title of this latest book of Dr. Smith's on China is "A Study of Conditions and Relations," and it is dedicated "To All Those in Every Land, and Especially in America, Who Recognize the Actual and the Potential Greatness of the Chinese People, and the Duty of the Most Enlightened Western Nations to Promote their Welfare." The last two of the eight chapters consider "America's Advantages and Disadvantages in China," and "America's Opportunities and Responsibilities in China." The whole book is timely and strategic. Probably there is no more trustworthy authority on that great empire, which looms so large on our horizon just now, than Dr. Arthur Smith, who is a missionary statesman. For thirty-five years a missionary of the American Board in China he has been able to produce at least five books on China, which have made him widely known in this land and other lands. His wisdom, his humor, his keen analysis of character make his books fascinating to read and safe to quote.

G. H. C.

THE happiness of love is in action; its test is what one is willing to do for others.—*Selected.*

SIDELIGHTS FROM PERIODICALS

THE dominant note in the January magazines so far as they bear upon missionary interests is the great crisis, social, political and religious, now apparent in all parts of the world.

The Missionary Review, besides the introductory survey, has four articles on that topic ; viz. "New World Consciousness," "National Awakening in India," "Persia in Transition," and "Present Crisis in the East." *The World To-day* has "Liberia, Its Crisis and Opportunity." *The Circle* has "Modern China, America's Share in Her Awakening." *Putnam's* has "Some Japanese Statesmen of To-day." In *The Open Court* we find "Present Religious Crisis," a collection of opinions from many different sources. Both *Review of Reviews* and *Lippincott's* consider the Cuban Problem. *The American Catholic Review* gives a historical sketch of "French Missionaries in India."

R. V. E.

A MISSIONARY in Matabelélund, South Africa, was examining a woman with a view to baptism. She had had two children and lost them both, one quite young and one about a year old. To test her faith, he asked her if she did not sorrow because God had taken these little ones away. She said: "No; why should I? He took them to himself; he loved them and will care for them better than I, and I shall find them again in heaven, grown up all good." The missionary felt inclined to wish that all white people were on a level of that black woman, so lately a heathen.

WOMAN'S BOARD OF MISSIONS

Receipts from November 18 to December 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.			
<i>Bangor.</i> —Miss L. E. Johnson,	15 00		
<i>Eastern Maine Branch.</i> —Mrs. J. S. Wheelwright, Treas., Bangor House, Bangor. Bangor, Aux., 2; Bar Harbor, C. R., add'l, 1; Brewer, South, Pearson, Aux., 5; Calais, Aux., Th. Off., 30.65; Greenville, Aux., 7; Machias, Aux., 21.25; Waldoboro, Aux., add'l, 50 cts.,	67 40	Gardiner, South, Aux., 6; Portland, High St. Ch., Aux., 1, State St. Ch., Aux. (Th. Off. 30.70), 110.42; Westbrook, Cov. Dau., 2.50; Wilton, Aux., 8. Less expenses, 9.65,	231 72
<i>Portland.</i> —Annie A. Gould Tent, Dau. of Veterans.	46 00		Total,
<i>Western Maine Branch.</i> —Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Bath, Winter St. Ch., Aux., 73.35; Bethel, Aux., 6.10; Gorham, Aux., Th. Off., 34;			360 12
		NEW HAMPSHIRE.	
		<i>New Hampshire Branch.</i> —Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Acworth Ladies' Aid Soc., 2; Campton, Aux., 13.60; Concord, Kimball Cir., King's Dau., 10; Exeter, Aux., Th. Off., 31; Goffstown, Aux., 2; Hampton,	

Whatsoever M. C., 5; Hillsboro Bridge, C. E. Soc., 2.35; Keene, First Ch., Aux., 75; Lyme, Aux., Th. Off., 16; North Hampton, Golden Rule M. C., 5; Raymond, Aux., 10; Rochester, Mrs. Martha P. Horr, 10; Salem, Aux., 5,

186 95

VERMONT.

Vermont Branch.—Miss May E. Manley, Treas., Box B, Pittsford, Barton, Th. Off., 15.55; Bellows Falls, Th. Off., 100; Brattleboro, Center Cong. Ch., Th. Off., 30; Bristol, 10; Brookfield, First Ch., Th. Off., 2.85; Burlington, First Ch., Th. Off., 54.35; Cambridge Junction, Prim. S. S., 2; Cornwall, Th. Off., 6; East Hardwick, Th. Off. (with prev. contri. to const. L. M. Mrs. Carol S. Montgomery), 16.25; Enosburg Falls, C. E. Soc., 4.86; Essex Junction, Th. Off., 4.35; Franklin, Aux. (Th. Off., 13.15), 13.70; Jericho, Th. Off., 8.60; Ludlow, Th. Off., 12.40; Lyndon, Th. Off., 5.50; Manchester, Aux. (Th. Off., 22.60), 43.30; New Haven, Union, 3.62; Newport, Aux. (Th. Off., 40.35), 51.85; North Bennington, Juniors, 75 cts.; North Craftsbury, Th. Off., 6.25; Post Mills, Th. Off., 8.35; Randolph, W. M. Union, 15; St. Johnsbury, North Ch., Aux. (Th. Off., 32.13), 41.01, South Ch. Aux. (Th. Off., 75.17), 100; Sndbury, 1.50; Thetford, 1; Waterbury, Th. Off., 21.80, Aux., Mrs. Josephine Drew, 20; Wilmington, C. E. Soc., 2.75; Windsor, Th. Off., 8,

611 59

MASSACHUSETTS.

Andover and Woburn Branch.—Mrs. Margaret E. Richardson, Treas., 22 Berkeley St., Reading, Mrs. Hincks, Sale of "Patty Comforts," 3.50; Andover, Abbot Academy, 20, South Ch., Aux., 123.20; Lawrence, Trinity Ch., Aux. (prev. contri. const. L. M. Mrs. Charles Walworth); Lowell, High St. Ch., C. R., 11.20; Medford, Mystic Ch., For. Dept. Woman's Asso., 50; Melrose, Friends, through Mrs. C. S. Vaites, 85 cts.; Melrose Highlands, Off. at Ann. Meeting, 13.48; Winchester First Ch., Mission Union, 30; Woburn, Aux. (prev. contri. const. L. M. Mrs. Maria L. Bickford),

Berkshire Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield, Adams, Aux., 20.35; Dalton, A Friend, 270, Senior Aux., 165, Y. L. M. C., 8; Housatonic, Aux., 11; Lee, Second Aux., 146, Cong. S. S., Jr. and Prim. Cl., 10; Pittsfield, South Ch., Aux., 5; Richmond, Aux., 17.90. Less expenses, 18.76,

Boston.—A Friend, 15 00

Brookline.—Mrs. George A. Hall, 100 00

Charlestown.—A Friend, 5 00

Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton, Lynn, Central Ch., C. R. and Prim. Dept., S. S., 4 41

Franklin Co. Branch.—Mrs. John P. Logan, Treas., 3 Grinnell St., Greenfield, Coll. at Branch Meetings, 12.09; Greenfield, Aux., 15, C. R., 1; Montague, Aux., 9.50; Northfield, Aux., 38; Orange, Aux., 92.15; Shelburne, Aux., 39.82; South Deerfield, Aux., 19.15,

Hampshire Co. Branch.—Miss Harriet J. Kneeland, Treas., 8 Paradise Road, Northampton. Amherst, Aux., 40; Am-

252 23

634 49

15 00

100 00

5 00

4 41

226 71

herst, North, Aux., 5; Amherst, South, Aux., 30; Belchertown, Aux. (25 of wh. to const. L. M. Mrs. Martin Bardwell), 33; Hadley, Aux. (Th. Off., 44.45) (75 of wh. to const. L. M. Mrs. E. W. Dickinson, Mrs. John Gates, Mrs. A. P. Kaudall), 85.45; Haydenville, Aux., 14; Northampton, Th. Off. at Rally, 3.96, Edwards Ch., Aux. (Th. Off., 48.06), 67.06, First Ch., Aux., Th. Off., 125, Girls' Club, 15; Norwich, Ladies' Aid Soc., 5; Southampton, Aux., 25 cts., Dau. of Cov., 25; Westhampton, Lanman Band, 30,

478 72

Middlesex Branch.—Mrs. Frederick L. Clafin, Treas., Marlboro. Hopkinton (prev. contri. const. L. M. Mrs. M. C. Holman); Marlboro, Union Ch., Aux., 8, C. R., 11; Natick, Aux. (Th. Off., 50), 65.77; Wayland, Aux., 20,

104 77

Norfolk and Pilgrim Branch.—Mrs. Mark McCully, Treas., 95 Maple St., Milton, Brockton, Porter Ch., Aux. (Th. Off., 52), 62, C. R., 5; Easton, Aux., 2; Hingham Center, Aux. (Th. Off., 40.30) (to const. L. M. Miss Leah L. Lane, Mrs. Mary E. Noyes), 50; Holbrook, Aux., Th. Off., 43; Manomet, Woman's Missy Soc., 6; Marshfield, Aux., 8.11; Plymouth, Aux., 51.52; Plympton, Aux. (Th. Off., 12.75), 16.75; Stoughton, Aux., Th. Off., 23.25; Weymouth, East, Aux., Th. Off., 33; Weymouth Heights, Old North Ch., S. S., 10; Wollaston, Aux., 16,

326 63

Old Colony Branch.—Miss Frances J. Runnels, Treas., 166 Highland Ave., Fall River. Middleboro, Aux. (prev. contri. to const. L. M. Mrs. Geo. H. Doane, Mrs. Edward S. Hathaway, Mrs. Alvin C. Howes, Mrs. C. D. Kingman, Mrs. Arthur Leonard, Miss Ida Paun, Mrs. Everett Robinson, Miss Anna M. Tisdale).

South Hadley.—Mt. Holyoke College, Y. W. C. A.,

72 46

Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Allston, Cong. C. E. Soc., 60; Arlington, Bradshaw Missy Ass'n, 120; Boston, Mt. Vernon Ch., Aux., 43; Brighton, Aux. (C. R., 5), 89.49, Pro Christo Club, 9, Brookline, Leyden Ch., For. Dept. Woman's Union, 314.80; Cambridge, First Cong. Ch., Aux., 30; Shepard Guild, 25, Pilgrim Ch., Woman's Missy Soc., 36, Y. L. M. C., 8; Dorchester, Central Ch., Aux., 13.20, Second Ch., Young Ladies' Soc., 36.15, Go-Forth M. B., 5.69; Jamaica Plain, Boylston Ch., Aux., 4.65, Central Ch., Dau. of Cov., 9.41; Neponset, Trinity Ch., Stone Aux., 4; Newton, Eliot Ch., For. Dept. Woman's Ass'n, 200; Newton Highlands, Aux., 40; Newton, West (prev. contri. to const. L. M. Mrs. J. Edgar Park); Roxbury, Eliot Ch., Aux., 19, Immanuel-Walnut Ave. Ch., For. Dept. 262.18; Wellesley Hills, Aux., 20,

1,349 57

Worcester.—Offering at Annual Meeting, add'l,

1 00

Worcester Co. Branch.—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Petersham, Miss Elizabeth B. Dawes, 100; Spencer, Inter. Dept., S. S., 31; Warren, Aux., 7; Worcester, Plymouth Ch., Aux., 25,

163 00

Total, 8,410 90

LEGACIES.

<i>Bernardston.</i> —Mrs. Martha C. Ryther, add'l,	5 41
<i>Boston.</i> —Lizzie C. White, by Bailly L. Page, Admr.,	508 02
<i>Spencer.</i> —Phebe A. Bemis, by Nathan E. Craig, Extr.,	300 00
Total,	813 43

CONNECTICUT.

<i>Eastern Conn. Branch.</i> —Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Danielson, Aux., 34.91; Hampton, Ch., 8; New London, First Ch., Aux. (Th. Off., 22.55), 44.15, Second Ch., Aux., Th. Off., 133.56; North Woodstock, Aux., Th. Off., 14.50; Norwich, Park Ch., Aux., Th. Off., 28.90; Old Lyme, Aux. (25 of wh. to const. L. M. Mrs. James A. Rowland), 37; Pomfret Centre, Aux., Th. Off., 5; Voluntown and Sterling, C. E. Soc., 5,	311 02
<i>Hartford Branch.</i> —Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Bristol, Aux., 36.40; Ellington, Jr. C. E. Soc., 2.10; Farmington, Aux., 17.75; Hartford, Farmington Ave., Ch., Aux. (50 of wh. by Mrs. W. P. Williams const. L. M.'s Mrs. Samuel M. Alvord, Mrs. David S. Moseley), 205.50, First Ch., Aux., 337.05; New Britain, First Ch., Aux., 31.34; Plainville, Aux. (Th. Off., 22.20) (25 of wh. to const. L. M. Mrs. Lyman Burt), 60; Vernon Center, Aux., Twenty-fifth Anniversary, Th. Off. (to const. L. M. Mrs. Jennie E. Howe), 25,	715 14
<i>New Haven Branch.</i> —Miss Julia Twining, Treas., 314 Prospect St., New Haven. Branford, Aux., 97.50; Bridgeport, South Ch., Mrs. E. W. Lewis (to const. L. M. Miss Caroline Judson Calef), 25; Brookfield Center, Aux., 7; Centerbrook, Aux., 15.30; Cheshire, Aux. (50 of wh. to const. L. M.'s Miss Louise Beach, Mrs. Carl Stackman), 74; Colebrook, Aux., 36.35; East Canaan, Aux. (to const. L. M. Mrs. A. A. Lawrence), 25; Higganum, Aux., 21; Kent, M. C., 5; Meriden, First Ch., Aux. (325 of wh. to const. L. M.'s Mrs. H. B. Allen, Miss Lillie Augur, Miss Louise Auschutz, Miss Minnie Auschutz, Mrs. E. T. Bradstreet, Mrs. Joseph Falvey, Mrs. C. S. Howard, Mrs. A. H. Jones, Mrs. John S. Lane, Mrs. Jared Lewis, Mrs. S. G. Marcy, Mrs. Harvey Remington, Mrs. T. S. Rust), 340; Morris, Aux., 26; Naugatuck, Aux., 28; New Haven, Ch. of the Redeemer, Aux., 93.15, Pilgrim Ch., Yola Circle, 55, United Ch., Montgomery Cir., Aux., 4, Yale College, Ch., Aux., 5; Newtown, Aux., 10.49; Northfield, Aux., 49; North Haven, Aux., 43; North Madison, Aux., 11.45; Norwalk, Aux., 25; King's Dau., 25; Portland, Aux., 14.10; Ridgefield, Aux., 26.35; Stamford, Aux., 24.25, Y. L., 20; Stratford, Aux., 25; Torrington Center, Aux., 147.66; Washington, Aux., 66.65; Waterbury, First Ch., Aux., 40; Watertown, Aux., 18; Westport, Aux., 7.50; Whitneyville, Aux., 19; Winsted, First Ch., Aux., 21, Second Ch., Aux., 70, Traveler's Club, 15,	1,535 75
Total,	2,561 91

NEW YORK.

<i>Brooklyn.</i> —Flatbush, Bible School, Ch. of Evangel,	3 00
<i>Katonah.</i> —Mrs. Helena L. Todd,	4 40
<i>New York State Branch.</i> —Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Brooklyn, Central Ch., Aux., 166.66, Clinton Ave. Ch., Aux., 60, Evangel Ch., Aux., 5, Park Ave. Branch, Aux., 10, Plymouth Ch., Aux., 25, C. R., 41, Puritan Ch., S. S., 16.50, Richmond Hill Ch., Aux., 10; South Ch., S. S., 30, Tompkins Ave. Ch., Aux., 100; Buffalo, Plymouth Ch., Inasmuch Cir. 10; CARTHAGE, Aux., 10, Central Assoc., 7; Cheango Forks, Aux., 3.06; Cortland, Second Ch., Aux., 5; Eaton, Aux., 15; Flushing, Aux., 12, C. R., 1.70; Gaines, Aux., 10, C. E. Soc., 2; Harford, Pa., Aux., 15; Jamestown, Aux., 4, Prim. Dept., S. S., 10; New York, Mrs. John Reid, 20, Bethany Ch., C. R., 3.15; Oswego, Aux. (25 of wh. to const. L. M. Mrs. L. A. Burham), 46; Phenix, C. E. Soc., 9.02; Riverhead, Sound Ave. Ch., Aux., 26.40; Sherburne, Aux., 36.18; Spencerport, Aux., 43; Syracuse, Danforth Ch., Aux., 55, Good Will Ch., Berith Cir., 10, Plymouth Ch., C. E. Soc., 25; Warsaw, Aux., 46, C. E. Soc., 10 (with 15 from Aux. to const. L. M. Mrs. Mary Gray); Wellsville, Aux., 10; West Winfield, C. E. Soc., 10; White Plains, Aux., 50. Less expenses, 168.67,	800 00

PHILADELPHIA BRANCH.

<i>Philadelphia Branch.</i> —Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. D. C., Washington, Mt. Pleasant Ch., Aux., 10; N. J., East Orange, Trinity Ch., Th. Off., 29.47; Jersey City, First Ch., Jr. C. E., Soc. 5; Plainfield, Aux., 60,	104 47
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PENNSYLVANIA.

<i>Pottsville.</i> —Mrs. Francis M. Quick,	1 00
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SOUTH CAROLINA.

<i>Charleston.</i> —Mrs. Boylston, 1, Avery Inst., 4, Circular Cong. Ch., 10, Jr. C. E. Soc., Jr. Circle, 2.42, Plymouth Ch., 3,	20 42
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FLORIDA.

<i>W. H. M. U.</i> —Mrs. Catharine A. Lewis, Treas., Mount Dora. Ormond, Aux.,	23 00
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Donations,	8,020 58
Specials,	390 27
Legacies,	813 43
Total,	9,224 28

TOTAL FROM OCT. 18, 1907 TO DEC. 18, 1907.

Donations,	12,486 48
Buildings,	1,666 00
Specials,	575 88
Legacies,	1,067 09

Total, \$15,795 45

Board of the Pacific

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Miss LAURA M. RICHARDS,
Saratoga, Cal.

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Adams Street, Oakland, Cal.

Foreign Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

THE COST OF BECOMING A CHRISTIAN IN INDIA

BY REV. J. C. PERKINS

You doubtless know but little about the system of caste which is so prevalent and powerful throughout this country. It is very cruel and heartless, and will yield to no persuasion or influence. When outcasts or low-caste people embrace Christianity they make little or no opposition. The low castes are considered on the level of brutes, and it matters little what they do or where they go. But when one from the high castes thinks of confessing Christ the whole caste, and I may say the whole community, rises and puts forth every effort to retain him in Hinduism.

The Bible woman's work has been greatly blessed lately, and a number of high-caste women have come out from Hinduism and become Christians in spite of the opposition, fierce and oftentimes cruel, of their associates. I had an interesting case last week which may interest you and give you a little insight into what it costs some people to say that Jesus Christ is Lord and God.

A woman in this place has been for some time a firm believer in our Lord, and has been allowed by her husband to attend our church. She was such a good woman and so faithful in all her home duties that her husband, who loved her and trusted her, did not seem to realize what he was permitting when he made no objection to her attending worship with the Christians. Time went on, and finally it was reported that she was influencing her husband, and it became very likely that she would be able to induce him to come with her to Christianity. The pastor was called away last week on some important business, and wrote a letter to me, saying that the woman was fairly pressing us to baptize her, and as she was so urgent, asked if I would not consider the matter and baptize her on the coming Sabbath. We had no doubt of the woman's faith nor of her fitness to join the church. The question was how much of a row would occur, and how much she could endure of the persecution that was sure to come after her baptism.

The Hindus are very curious in one respect; namely, that they allow their people to say that Christ is God, that the Christian religion is true, that their own religion is false, provided that the person is not baptized. Baptism is the rite that separates them from Hinduism, and until that takes place they are as a rule indifferent to what their relatives say about Christianity.

Last week there was a wedding among the relatives of this woman, and many members of the caste came from different towns and villages to attend the wedding. In some way it leaked out that our friend was thinking of being baptized. Immediately there was the greatest disturbance among them, and they called the husband and told him he had been a fool to have allowed this thing to have gone on so long, and that he must take active steps in the matter, or both he and his wife would be put out of caste and be subjected to severe punishment. Between their threats and their inducements the husband was completely won over, and he agreed to carry out the advice of the head men of his caste; namely, to take all his wife's jewels from her, beat her, and take a sickle, heat it red hot, and brand her in two or three places. The man returned to his wife and told her what was in store for her. She answered, "I love you and you may take my jewels if you wish or anything else, but I must be a Christian." He did nothing at the time, but assured her that if she was baptized the above would happen to her. Last Saturday night the Bible woman came to my office and told me that, notwithstanding all the opposition, the woman wanted me to baptize her the next day. I was in a great quandary as to what to do. I knew the people would do nothing to me even though there was a riot, but I trembled for the woman, and felt that I could not bring all this suffering upon her when I could not defend her. So after much thought and no little anxiety, I told the Bible woman to tell her to wait till the pastor returned, and we would carefully consider and see if there is not a way whereby she could become a Christian and not suffer so much. I could have spirited her away by night to some remote town, and under the care of other missionaries she would in all probability have been safe, and this is what she urged, provided her husband cast her off. But I did not think it right to cause such a break between two persons who really loved each other. Such an act greatly infuriates the Hindu community and closes the doors of many houses to which we have access. I know the priceless value of a human soul, and I am ready and willing to go any lengths to win it for Christ, but in this case I felt that the Lord himself did not want me to precipitate matters, but to wait until either the husband could be induced to withdraw his opposition or a more suitable time might be found when the community would not be

so aroused on the subject. I hope soon to be able to write you that the suitable time has come and gone, and that she is a regularly enrolled member of the church on earth, as I am sure at this moment she is a member of the church above.

SURVEY OF THE YEAR

(Concluded)

CHINA

DOWN at Lin Ching we have Dr. Susan B. Tallmon, with Mr. and Mrs. Ellis; a braver, truer corps of workers, so wonderfully efficient and rarely consecrated, no Board has ever sent out. They are to be joined this fall by Miss Mabel A. Ellis, who sailed September 24th, commissioned by the W. B. M. I. It would seem as if it were enough that they, in the inexperience, should be so alone in that tremendous field, should live in a crowded compound in a building that has been remodeled from a Chinese granary, with no equipment—all this they do most cheerfully, eager only to stay and be permitted to work—it would seem as if this were enough without the burden of discouragement from home. Their report closes with this paragraph: "As to the future, we are trusting that the call of the Lord shall be to 'Arise and go forward'; go forward to more earnest spiritual life on behalf of us all, native and foreigner alike; go forward to give the gospel to those who have never heard it; go forward to establish boarding schools for the Christian training of the sons and daughters of our church members; go forward to rebuild the walls so ruthlessly laid low by Boxer fury; go forward to erect the temple of God, the homes for his priests, the dispensary for the healing of both bodies and souls. Seven years have passed, and as we look over the ruined compound, we are tempted to cry out, 'How long, O Lord, how long?' Seven years is, we trust, the perfect number of years which in God's Providence has been allotted for the desolation of Lin Ching; and now at its end, may the command of the Lord come, 'Arise, and build the waste places!'"

PAO-TING-FU

From Miss Jones at Pao-ting-fu comes a most pathetic call for help. She says: "How can I urge my plea so that you will realize our great need?" For several years, in addition to her school work, she has done much touring, accompanied often by Mrs. H. P. Perkins, M.D. With health and vigor, and no other demands upon them, they still could not have kept up with their day's work, work that was done by four before the Boxer outbreak, but now done amid all the changed conditions and unprecedented oppor-

tunities of the new China. Miss Jones is not strong, and this year a very sad burden has been put upon her. 'February 19th, as Mrs. Perkins was about to board a train for Tientsin, she was thrown beneath the moving wheels, and it was necessary that both limbs should be amputated. It has been a long, weary fight for life and returning strength, and a part of the time Miss Jones has done much of the nursing. Dr. Tallmon also has been with her six weeks. Mrs. Aiken speaks of this, and her remarks have appeared already in LIFE AND LIGHT.

FOOCHOW KINDERGARTEN

Our kindergarten, to which Miss Brown is still unable to return, has numbered nearly a hundred this year; and in addition to this work, the efficient native teachers, Mary, Margaret and Lucy Hu, and Agnes Loi, have done much outside work. The accomplished Agnes teaches music in several day schools and in the preparatory school and girls' college at Pona-sang. Two of the Hu sisters have conducted a Sunday school in a crowded part of the city, where the people have been notoriously indifferent to Christian influences. Enterprising Mary Hu, ever looking for new worlds to conquer, has recently been invited by some of the leading officials of the city to open a kindergarten for their children. This speaks volumes for the change going on in China. When the Sabbath question came up, Mary said, "If I cannot have the Sabbath free, I shall not accept the position." The officials were obliged to yield the point to her; but to "save their faces," they warned her to mention God's name as seldom as possible. Miss Brown adds: "Those who know Mary best, and her ability to exhort, know there is slight danger of her failing to preach the Word in season and out of season." Mary asks for picture cards. Who will send her a generous supply? And what societies will be happy to piece quilts to send to these devoted teachers?

CONCLUSION

The great Shanghai Conference passed this resolution: "That we appeal to the whole Christian world to rise in its might, and trusting to the guidance of Almighty God, realize more adequately its responsibility in this gigantic undertaking." Let us place beside this the simple story of our year, and note how each report from our missionaries is full of appeal, whether we think of the waiting women of India and China and Africa, or the hungry, capable women of Japan, with all the responsibilities at their doors, or the helpless ones in Micronesia. We see before the W. B. M. P. a work that is unparalleled in its demands; it calls for our very best—for intense, prayerful interest, earnest, faithful study, high courage and consecrated gifts.

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AN ACCOUNT OF A TEACHERS' CONFERENCE IN SOUTH AFRICA

BY MRS. G. B. COWLES

OUR teachers' conference is just over. It was such a great event for us and for our Zulus I feel I must tell you about it. In the three previous years conferences have been held lasting three days, but this year we were together for a full month. It was really a "summer school," the first ever held among the Zulus to my knowledge.

In response to Mr. Cowles' summons eighty native teachers and a large family of white teachers assembled at Inanda July 17th. We at once fell to work in our various spheres in a most strenuous fashion.

Methods classes began at 7 A. M. and lasted until 8.30, the breakfast hour. At 9.15 a Bible lesson by the Misses Hitchcock, then methods again until 11 o'clock. At this hour an army of one hundred and fifty children were marched down from the station school in a body. The children were then divided up into numerous classes, and each teacher was obliged to teach the assigned lesson to his class of from three to six children. The classes were held under trees and in the house, both upstairs and down, sitting in Turkish fashion of course. We had literal "acres of school." Arithmetic first, then geography and language, all lasting until 1 o'clock. Each teacher was supplied with a little tiny blackboard and a sand pile, and with no end of objects of various sorts. Sand volcanoes with real fire coming

out of the top made eyes shine and ivories gleam. Real clay oxen and horses and cows made by the children were bought and sold in arithmetic classes with real pennies. We had real stores where oranges and lemons were bought and sold. In the geography classes there were beautiful charts with pictures of scenes in various countries pasted together with strips of gilt. The great and inspiring genius in all this work was Miss Rosamond Hart, an expert teacher from America, who is traveling around the world introducing these latest methods. She came to us a year and a half ago from India, having been also to Japan, China and the Philippines. She has now just sailed for Cairo, where she will next introduce her magic arts, and rival the Egyptians, no doubt. Miss Hart was formerly an associate of Sarah Louise Arnold in Minneapolis. She is a woman of remarkable executive ability, a tremendous enthusiast, and a most indefatigable worker, a revelation to these easy-going Zulus; so much so that there was a discussion as to how she could work so hard, some declaring she must take medicine.

At 1 o'clock came dinner, then from 2 till 4 P. M. classes of various sorts: talks on sewing, with the thimble and needle drills, besides kindergarten songs, singing lessons and calisthenics. At 5.30 a prayer meeting, and from 7 to 9 P. M. entertainments of various sorts.

At the end of the first week the teachers were much fagged. Some doubted if they could keep on at such a pace. "Ah, this is much harder than teaching," they said. But once roped in it was easier, and they held out well. The enthusiasm of the teachers throughout was most inspiring. They were so happy and grateful for what they were getting, and so eager not to miss a thing. Some worked so hard between hours Mr. Cowles had to insist on their stopping and observing the recreation time.

Of the extras, two lectures by government masters from the European schools were noticeable. One lion-headed man, a typical English "master," delivered his address in his Oxford garb. As he entered the room in his black, flowing robes, with the gold band displayed at the back, such a hush fell over the room, and I noticed many hands clapped over wide-open mouths. His address on the "Teaching of Reading" was fine. The next government man gave us two splendid addresses, and though less pretentious than the former, won all our hearts by his warm-hearted sympathy.

Mr. Wilcox gave us a lively talk on Esperanto, and succeeded in organizing a club of twenty-six would-be Esperantists among the teachers. Imagine the Zulus talking Esperanto! Surely the world moves—if they do!

Dr. McCord gave us a very helpful and enlightening talk on Malaria—its cause and cure. We had two splendid stereopticon lectures, one on

Rhodesia, by Rev. Aldridge. This gave us magnificent views of the Victoria Falls and Rhodes' grave at the Matoppo Hills. The second lecture, by my brother, Mr. Bridgman, was on Japan, and took us into fairyland. The colored slides, all made by Japanese, gave us pictures of most exquisite coloring. The deep blue of lakes and rivers, the brilliant foliage, the rich, elegant gowns of Japanese ladies, the delicate pink of the blossoms, the rich shading in the pictures of Mount Fujiyama, all combined to produce the most beautiful stereopticon pictures I have ever seen. These lantern lectures were held in the church, the station people attending, and the church was packed each time. Mr. Ransom spoke of it all as a "Parisian whirl of gaiety." If so to one of our own number, what must it all have meant to our teachers, especially to those whose schools are in the remotest wilds of heathenism? One of our evenings was spent in listening to selections from a fine phonograph, alternating with recitations, solos and duets by different ones. Another night we had great fun over a spelling match. Two evenings were occupied in lively discussions of burning questions.

On the first evening of the conference Mr. Cowles presented the teachers with silver medals (stars and crosses), in recognition of their years of teaching. This medal was attached to five folds of ribbon of different colors, each color representing a year of service, somewhat after the style of military officials. Talitha Hawes, having taught for the A. Z. M. twenty-three years, came off ahead, receiving four silver medals and twenty-three folds of ribbon. Ngazana Lutuli was awarded medals, and for sixteen years of service, Ndaba Mfeka twelve, etc. All those who had taught less than five years had folds of ribbon simply given to them, according to their years of service. Those having taught one year had red ribbon only, and the twenty or thirty teachers from other societies visiting the conference, were presented with yellow ribbons. It proved very taking. The teachers wore their badges throughout the conference, and evidently felt quite distinguished with their flashing stars and gay colors.

The giving out of the sewing prizes proved to be one of our most exciting events. Twenty-one of our three thousand children received prizes for the best sewing. The teachers whose children received prizes also had a slight reward, and the school (Enhlangano) which carried off the largest number of prizes won a beautiful crimson and gold banner with our conference motto painted on it in gilt letters, "Whatsoever thy hand findeth to do, do it with thy might." This banner is to be brought to the conference each year, and to be striven for by all the schools, each school hoping to be the banner school next year, of course. All this we did to stimulate interest and proficiency in the new sewing system which we introduced into our

schools a year ago, and which we think is fine; thanks to Miss Frost and Miss Phelps who got it up for us.

My mother, Mrs. Bridgman, worked up a rousing temperance meeting as a model for our teachers to copy in their separate schools. That was a gay day. Two hundred children in white dresses, with blue ribbons flying, marched up and down the station highways, singing rousing temperance songs, and carrying gay banners and flags. The whole procession was headed by an enormous drum, which kept up a solemn drum, drum, drumming in the midst of all the gaiety. The church was elaborately decorated with palms and flags and mottoes; and here for two hours we listened to temperance catechism and songs and dialogues, concluding with temperance speeches and the signing of the pledge. The children, under the able leadership of Saul, their teacher, sang like birds, and astonished and delighted us all with their proficiency. A native photographer and professional from Durban took pictures of the teachers and of the temperance procession.

During the whole of the conference visitors were coming and going daily, sixteen or eighteen being about the usual number at our European table. Forty-nine different people sat at our table during the month. This number included missionaries of our own and other denominations, as well as government officials and English friends. As I had charge of the cooking for the white folks, I gained a realizing sense of what it meant for our dear and wonderful Miss Phelps to have such a crowd there. It was because of the help of the good native cooks Miss Phelps had trained so splendidly that I was able to get through my part comfortably. Needless to say Mr. Cowles was busy those days. I could write much about this part of it, but would simply have to tear it up if I did; so I leave you to imagine what hard, persistent work the getting up and controlling of such a conference meant.

Of the deepest things how can I write! The heart to heart talks alone with sin-stained lives, the dreadful confessions on the part of some, the solemn prayer meetings and the resolutions made by many to live more earnest lives. For two days we had an evangelist with us, a beautiful Christ-like man, who gave just the talks we needed. Several times the teachers asked to have prayer meetings alone. In one of these they formed a social purity band for the purpose of strengthening each other along these lines. Mr. Cowles organized a prayer circle, fifty agreeing to pray for each other every day at sunset during the ensuing year. Oh, how earnestly some of our teachers worked and prayed! It was most inspiring to us to see it and to feel what wonders the Lord had wrought in their lives. Throughout the conference the spiritual side of the work was emphasized first of all. The great responsibility of the teachers for their children's salvation, the utter

impossibility of helping the children unless they themselves were living pure lives, the complete worthlessness of training heads and neglecting the hearts of the children. These were the dominant notes sounded over and over again every day and many times a day for the thirty days of the conference.

On August 14th the conference came to a beautiful close, and we sent the teachers all off to their widely scattered schools with what yearning over them only those can know who realize as we do their overwhelming temptations. Just before leaving the teachers presented Miss Hart with a leopard skin accompanied by a splendid letter of gratitude and appreciation. Both our own and the visiting teachers presented Mr. Cowles with beautiful letters of appreciation.

We expect greater things this year than ever before—greater things in the lives of the teachers, more souls saved among the children, better teaching, better living. One teacher has already written of conversions in his school, and he concludes, "Even though I fail in my school work, I am glad because of those who are being saved."

The cause of education has certainly begun to boom in this part of darkest Africa. Jubilee Hall is full. Our Station School here, which is the largest in the colony, opened with a larger number of children than ever before. Four little schools on out-stations near here have just opened, the people themselves paying the teacher in whole or in part. Another school, which has been dead for five years, has suddenly come to life and begun work again. Letters from several of our head teachers are calling for more assistants as their schools are so crowded. At one of these little out-station schools the native pastor (Timothy) has begun going to school with his own little children. Becoming dissatisfied with his knowledge in English and arithmetic, this preacher swallows his pride and goes off to school with his own little children. The teacher (a girl) tells me that he is getting on beautifully in reading, but that he finds short division oh, so hard.

Passing along the road the other day I heard some vociferous singing. Looking down into the valley near by I saw a herd of cattle and some little black heads barely showing above the tall grass. The little herders were singing at the top of their lungs, "Thumbs and fingers say good morning," a kindergarten song I had just taught the teachers. Once again the realization of our great opportunities swept over me. Three thousand such as these scattered among the hills and valleys throughout a thousand miles. In the smoky huts of many kraal homes, in bushes gathering bundles of wood, down at the river getting pails of water, in the gardens watching for monkeys, among the cattle, along the multitude of pathways, there are

being sung not only kindergarten songs but our sweetest hymns of praise. Bible verses and temperance catechism, to say nothing of arithmetic, English and geography, are ringing through woolly heads, supplanting, we hope, the vile thoughts of generations. Surely, the light dawneth in this dark land. Oh, friends does this wide earth furnish a greater or more needy field? Pray for us, for our teachers and for our three thousand children.

THE WOMAN'S EVANGELISTIC SCHOOL OF KOBE

BY MISS M. J. BARROWS

(Miss Barrows, now in this country, is one of the founders of this training school in Kobe, Japan.)

THIS school has come to a new birth in this the twenty-third year of its existence. First, in regard to its surroundings. It is leaving the building which has been its home for twenty years, but is not adapted to its present needs, and in the growth and changes of the city has become a back street building, not worthy of the place our Bible School should hold.

The Kobe church has purchased this old house and will remove and rebuild in the rear of the church for Sabbath-school and parish work. In its place a new building is going up on the most prominent and sightly part of the mission premises, known as No. 59, which has been and is still the home of the Bible School teachers. This will bring the new building into immediate proximity to the dormitory, which was remodeled two years ago. Together they will form a sightly and commodious home, from which we hope for many years to come to send out women to work for their sisters in Japan.

Not only this but the school is taking on a higher grade of scholarship to meet the needs of the times, requiring more for entrance and adding a year to the course. This not only gives more time for study, but the last two years the pupils will spend six months of each year in gaining experience in work. More than this, an entirely new course is added for graduates from Kobe College and other advanced schools. This course is not a dream only but a realized fact, a class of three having entered this fall. These, in addition to the eleven in the lower course, form an earnest, enthusiastic company of women whom it is a pleasure to teach.

Another promise of new life is found in our two new teachers, Mrs. Stanförd, returning with renewed health and the riches of her former knowledge of the language and experience in educational and evangelistic work; and Miss Hocking, just from Oberlin, that center of spiritual life, who will

spend her first three or four years on the language and making acquaintance with the people and the churches. We seem also to have found at last what we have been looking for for many years, just the right woman for a matron, one thoroughly fitted by many years of experience in teaching and as a pastor's wife to be the mother of the new home.

Truly God has been good to us; and those of us who worked for the starting of the school a quarter of a century ago will sing our psalm of thanksgiving while we pray for renewed youth to work for it another quarter of a century.

EUROPEAN TURKEY

Miss Inez L. Abbott writes from Samokov, October 8, 1907:—

THE company on shipboard in our cabin was a small one. The Dominion ploughed steadily on, in spite of wind, some rain and much fog, and brought us safely ashore in due time.

How restful it seemed to find people at Sofia waiting for us, who looked after our baggage, got it through the customs for us, put us and our baggage into a carriage, and drove with us to that fine new kindergarten building of recent date. Dear Dr. Clark and Miss Emma Baird were these good friends. Two Bulgarian men, friends of Miss Baird, also helped us at the station. Words can hardly express the comfort that was ours in arriving in that clean, quiet, restful home, after the dirt and noise and almost continuous travel with little sleep for so many hours. After we had had a good rest in the afternoon Dr. Clark took us for a drive (in a cab) for an hour and a half. We saw many of the most interesting places of this old, old city. The number of those present at the church prayer meeting in the evening would have doubtless surprised most of the "prayer-meeting folks" at home. There must have been one hundred and twenty-five anyway, perhaps more.

I wish you might have seen us at 10.30 the next morning with Miss Baird's trunk roped onto the back of the carriage, the other pieces of luggage fastened here and there. All the members of Dr. Clark's household, including Miss Emma Baird, and three kindergarten teachers, also a number of other friends, were on the walk to wave us a farewell as we started on the "home stretch" for Samokov. Such a beautiful ride, up and down over the hills. Mr. Ostrander, of the boys' school, came out on his wheel to meet us, ten kilometers; and dear Miss Maltbie and one of the teachers walked out about three and a half kilometers. Miss Baird's father and mother and two sisters were in the edge of the town to greet us, and

when we reached the school the girls and the Americans gathered around our carriage with many hearty welcomes.

A very happy arrangement had been made for my comfort in the home of Mr. and Mrs. Holway. I have a bright, pleasant room, and a real home with these most congenial people. It has been planned so that I have really no work in the school. The Sunday-school class with the oldest girls, who understand English very well, is a pleasure, as is the hour's walk with the girls once a week. Generally two or three other teachers are with us on these walks.

The school seems to be very crowded again this year, the same old story over again, I am told. One of the first things Mr. Ostrander said to us the day we came was that the girls seemed to be fairly oozing out of the cracks at the girls' boarding school. The boarders sit so close at the tables in the dining room that there is hardly room for the dishes that each one must have, to say nothing about elbows. The most distressing part of it all as it appeals to me on first sight, is the crowded condition in the dormitories, where several must sleep in a small room with so little opportunity for ventilation. Windows cannot be raised without having the wind blow directly on one or more beds in some of the rooms. If these dear girls are to carry strong bodies with them when they leave this school, the kind of bodies they need for lives of greatest usefulness, there should be better sleeping arrangements for them. The assembly room is extremely crowded, too, with the desks close up against the windows on two sides of the room. I don't see how the girls in these seats can avoid taking cold in the winter. There has been a little sickness thus far, the most serious case being one of typhoid fever.

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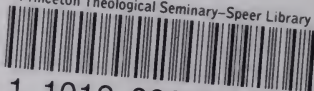
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Life and Light for Woman

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